THE

CHRISTIAN ADVOCATE.

SEPTEMBER, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLII.

In the present lecture I am to show, agreeably to the statement of the Catechism, that "the third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known."

We have already seen that God makes himself known by his names, titles, attributes, ordinances, words, and works; and a brief notice has been taken of the reverent manner in which all these are to be treated or used. Without, therefore, referring to them in order, I shall specify a variety of ways in which, either singly or conjointly, they may be abused or profaned.

1. *Blasphemy* is a species of profaneness of the most heinous and awful kind. It properly consists in *speaking directly against God.* This is the sin of devils, and of those lost and hopeless spirits of our race, who are shut up in the prison of despair. But, alas! although blasphemy is the language of hell, it is sometimes heard on earth. It is indeed so contrary to reason, as well as to every sentiment of religion, that some have thought it ought always to be considered and treated as a species of insanity. Under the Mosaick dispensation, it was punished with death, and the same penalty has been awarded to it by the laws of several Christian nations. And still, in most countries, it exposes the blasphemer to some civil punishment, but not to death—its full retribution being left to that Infinite Being, whom it madly presumes to insult. But every approach to this tremendous crime ought to be feared, more than any form of temporal death. Therefore regard with horror all language, and even the indulgence and approbation of all thoughts,* of an atheistical kind, or that directly or impliedly go to execrate, reproach, revile, or disparage the Majesty of heaven and earth, or any of his attributes, words, or dispensations.

2. *Perjury*, or the violation of a solemn oath or vow, is another example of highly aggravated profaneness. What, indeed, can be more dreadful, than for a moral and accountable being to rest under his own imprecation of the divine judgments? which is the situation in which, as we have seen, the very nature of an oath places every perjured person. We accordingly find such persons classed, by the apostle, (1 Tim. i. 10.) with the perpetra-

* For the manner in which *involuntary* blasphemous thoughts or imaginations are to be regarded, see Lecture xxxi.

tors of crimes of the deepest die and the greatest infamy. It is the tendency of perjury, also, to break asunder the bonds of society, which oaths are intended to secure and strengthen; so that, in every view, the guilt which perjury involves is of the most atrocious character. This crime is committed when persons assert, on oath, what they know to be false; or promise or engage what they have no serious intention to perform; or what they know, or have reason to believe, it will be impossible for them to perform; or when they solemnly pledge themselves (as Herod did to the daughter of Herodias) to do that which is in itself unlawful. An unlawful oath is indeed not binding, and ought by no means to be kept; yet the criminality of having taken such an oath will not be entirely done away, by a refusal to fulfil it. Oaths ought to be taken with great seriousness and deliberation; but the imperfections of memory and knowledge are always supposed, and, therefore, errors arising simply from these causes, do not involve guilt. In official oaths, likewise, *a faithful endeavour* to discharge duty is all that is required; and of course the common infirmities of our nature do not violate the obligation incurred. Whatever renders the fulfilment of an oath utterly impracticable, if it do not proceed from the fault of him who has taken the oath, leaves him without guilt in the non-performance. But there are some things, especially in matters of property, to which men ought not to have pledged themselves, which they are nevertheless bound to perform, after the pledge has been given. A good man, as characterized by the Psalmist, " sweareth to his own hurt, and changeth not."

No allowance is, or ever ought to be made, in the taking of an oath, for any mental reservation, or any equivocal meaning of language. The oath is binding in the plain and full sense of the words that are used, and as they are understood by the administrator of the oath, at the time it is administered. Nor will it avail to plead that the oath was taken by compulsion. We ought rather to resist unto blood, than to take an oath to do that which is morally wrong; and if performance can follow a compulsory oath without moral guilt, it ought to follow, whatever expense or inconvenience it may cost. We must consider ourselves as having chosen this, rather than the consequences of refusing the compulsory oath.

3. *Sinful cursing*, or the invoking of the vengeance of God, or other fearful evils, either on ourselves or others, is a most heinous breach of the third commandment. "They who curse themselves, do in effect pray that God would hasten their everlasting destruction; as though their damnation slumbered, or as if it were a thing to be wished for—and to curse others is to put up a profane, wicked prayer to God, which is the highest affront to him; as though the vials of his wrath were to be emptied on men when they pleased, to satisfy their passionate revenge against them. This also includes in it a vile instance of uncharitableness towards those whom we are commanded to love as ourselves: and how contrary is it to that golden rule laid down by our Saviour, 'All things whatsoever ye would that men should do to you, do ye even so to them.'"*

4. *Swearing profanely in common conversation*, is a transgression of the divine precept now under consideration, which perhaps more frequently occurs than any other. The shocking language of this kind which is sometimes heard from those who allow themselves in its use, especially when they are under the influence of their angry passions, as they often are, is scarcely, if at all,

* Ridgeley.

less than downright blasphemy. But many who never go to this extreme, and who even condemn and reprove those that do, scruple not to swear by the name of God, on the most ordinary occasions, and with the greatest frequency. Others, who seldom proceed as far as this, still do not hesitate to use the name of their Maker in colloquial discourse, without concern, and even with the greatest levity. Others again, swear by heathen deities and by creatures of various kinds—by heaven, by their soul, their life, their conscience, their faith, or their troth. Some make use of minced oaths, or single terms of profane import, and seem to think that they thus avoid the sin prohibited in the command before us. But, my young friends, not one of these practices is without sin before God; although we readily admit that some of them involve a far greater and more awful amount of guilt than others. Every one of them, however, is in manifest violation of the explicit command of our Saviour: "I say unto you, SWEAR NOT AT ALL; neither by heaven, for it is God's throne; neither by Jerusalem, for it is the city of the great King: Neither shalt thou swear by thy head, because thou canst not make one hair white or black: But let your communication be, Yea, yea; Nay, nay; for WHATSOEVER IS MORE THAN THESE, cometh of evil."

Profane swearing, like most other vices, seldom fails to proceed from bad to worse. He who begins with minced oaths, has reason to fear that he may go on to blasphemy or perjury. There is indeed little doubt, that the lamentable prevalence of perjury is, in a great measure, to be attributed to the loss of reverence for a solemn oath, occasioned by the multitude of profane oaths which the guilty parties have been accustomed to use, and the criminality of which they have never considered.

Those who indulge in profane language, in their common conversation, often deny, or at least, attempt to palliate its criminality, by affirming that they intend no evil. It is, however, undeniable, that the use of this language always proceeds from the want of reverence for God and sacred things; since the invariable effect produced on the mind of a profane man, who believes that death is near and that judgment will follow, is to make him forbear his profaneness. Now reverence for God, lies at the very foundation of all religion; and it also affords the most weighty sanction to all moral obligation. Profaneness therefore, strikes at the very vitals of the duty which we owe both to God and man, and consequently is a sin of the most heinous kind. Its guilt, moreover, is aggravated by the consideration that it is attended by neither profit nor pleasure; for there is no pretence more groundless than that which is sometimes heard, that it serves to produce a conviction that he who uses it is much in earnest. He, indeed, who always swears when he is in earnest, will not be believed to be in earnest when he does not swear. But let it be known that he *never* swears, and he may indicate his earnestness, far more effectually without an oath than with it. On the whole, profane language is not only a grievous sin against God, but shocking to every pious ear; it lessens the dignity and influence of all who use it, and renders their company less welcome than it would otherwise be to all good men; it is an evil, to which there is probably less temptation than to almost any other; and therefore every consideration, both of duty and interest, should induce all who have indulged in it, to "break off their sin by repentance" without delay; and all who have hitherto avoided it, to shun every form of expression, that has the most distant alliance to this inexcusable and odious vice.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

A PLEA FOR THE BIBLE.

(*Continued from p.* 346.)

5. The authenticity of the Bible is unquestionable, at the bar of sound reason. Our limits confine us here to a space unworthy of the argument. But our design being simply and affectionately to invite attention to the highest of all interests, we remark: (1.) That the Christian religion, as contained in the New Testament and sanctioned by the Old, is strikingly fitted to the state of mankind. There is a feeling of *guilt* connatural to man. It has originated more than half the idolatrous rites and customs of the heathen world. For this the gospel offers, in the atonement of the Lord Jesus Christ, an ample remedy—a balm which leaves no wound unclosed, no terror unsubdued. There is also a *depravity* in human nature, which has ever defied all human restraints. Like a resistless torrent that rushes over all the barriers thrown across its course, the depravity of mankind has descended from age to age, mocking every effort that man has ever devised to arrest its progress. But for this vast evil, the Bible affords a sure remedy, in the promised effusions of the Holy Spirit: and if our world exhibits a scene of *misery* which has widened and darkened with the progress of its population, the religion of Christ furnishes a principle that dwells in "the hidden man of the heart," and from thence puts forth an influence which deprives misery of its edge, and death himself of his sting! In addition to these peculiar virtues, the gospel possesses the unrivalled advantage of a perfect adaptation to all the gradations of human society. Far from disturbing the order of social life in any essential point, it defines the duties of each relation; it commands down every disorganizing passion, and diffuses through the whole mass a pervading harmony.

(2.) The external evidence for the truth of the sacred scriptures, is as complete as the nature of the case requires. The miracles of Moses and of Christ were designed as credentials of a divine mission. For that end, their fitness is seen in their admirable accordance with the character of God, merciful and just; as also in their immediate tendencies toward the benefit of man. This last quality marks every miracle recorded of the Son of God. All were directed either to the spiritual advantage, the mental comfort, or the bodily relief of human beings. Not one is beneath the sacredness of character ever sustained by their Author. Those miracles were recorded by eye witnesses, whose testimony has been preserved and corroborated by an unbroken chain of other competent testimony, to the present hour.

Prophecy is a species of proof which grows stronger with the lapse of ages. It challenges investigation. It presents its records to mankind along with the pages of history, upbraids their thoughtlessness, and condemns their unbelief, while it fain would win them to conviction.

The truth of this Divine Volume is witnessed also, by existing monuments of the facts recorded as the basis of its claims. The Christian church could not so long have existed, on a foundation of fable and fiction. Baptism, and the Supper of the Lord, both testify the verity of the gospel history, as clearly as the London monument points to the calamity which it was erected to commemorate; and that people whose history the Bible traces up to their first Patriarch, a space of almost four thousand years, still exist as a people, distinguished from all other nations by the very peculiarities described and predicted in both Testaments. They are found in all the four quarters of the globe, yet have no political power in any one region. They bear with them through all their dispersions, both the scriptures which condemn their unbelief,

and the prejudices which hold them in spiritual blindness. A process of extermination, the most terrible ever tried upon any considerable nation, has been tried on them, by the most potent empires of the world. Still they live and increase, and they still are Jews, in spite of all the efforts which have been employed to amalgamate them with other nations.

(3.) View the aspect of society wherever, and as far as, the religion of Christ prevails in its simplicity and power. In proportion to its prevalence, you will infallibly find whatsoever things are true, and honest, and just, and pure, and lovely, and of good report. In the same degree, those vices which arise from corrupt appetites and passions, and which lead with fatal certainty to misery and degradation, are unknown. There the virtues, the arts, the sciences, that bless and adorn life, spring up and flourish. Man attains, without the aid of ambition, the maximum of earthly happiness; while every blessing is heightened, and every sorrow mitigated, by the cheering prospect of eternity.

(4.) There is a fact which involves both the truth and divinity of the Bible—a fact which is the more important, as it combines all the force of external, with that of experimental evidence. No instance can be given, in which a real believer in Jesus Christ denied the faith in his last hours. At a period of our existence so solemn, so honest, and so awful, and in which the soul is very often found in all the vigour and clearness of entire self-possession, then, if ever, man displays the interior of his character. While, then, the ungodly have, in many thousand instances, honestly bewailed with their dying breath, a life spent without having secured a saving interest in the Redeemer, why must the Christian alone be suspected of insincerity, when, with his dying breath, he triumphs in this Redeemer? These facts, we boldly affirm, would be not simply unaccountable, but *impossible*, if truth did not form the basis of the Christian's hopes. The argument hence derived, acquires additional strength from those examples of sorrow and fear sometimes exhibited by dying Christians. They never deplore their past attachment to the faith, nor their past obedience to the precepts of the gospel. Nor do they fear lest eternity should detect falsehood at the foundation of that faith. They sorrow only for the sins which have shortened their attainments in the divine life—they fear only that, in the final decision of their own case, those sins should prove their individual experience to have been spurious and unsound.

6. But a book, professedly delivered to man for the high purpose of regenerating his nature, must possess some peculiar energy equal to the greatness of the design. This property must be something distinct from those qualities which meet the admiration of the scholar, or the natural sympathies of the heart. It is certain, that neither the venerable origin of the Bible, nor its boundless scope, nor its transcendent beauties, nor its overpowering evidence, nor all these combined, are alone sufficient to work a permanent change in the moral structure of the heart. No pleasures of taste, no amusements drawn from speculation, can, in a spiritual sense, "enlighten the eyes," or "rejoice the heart," much less "convert the soul." If such only were the sources of spiritual illumination, faith, and holiness—then, indeed, might the triumphs of grace be few, and the believer might weep over a world of unlettered and uncultivated souls, placed under a ban of hopeless rejection. But God has "magnified his word above all his name." His own image and superscription are impressed on the sacred page, in characters of moral energy, which nothing but experience can interpret or discern; and when discerned, it penetrates and settles in a conviction of divine

truth, which no attacks of sophistry, however plausible, no temptations, however strong, can overthrow.

From such conviction, common to the learned and unlearned, the wise and simple, the great change in question follows—great, indeed, in every instance, but in many, the whole is *manifestly* divine. Men, who had become bitter in their enmity to the whole subject of religion, have sometimes been prevailed on to peruse the Word they utterly disbelieved, and the experiment has been followed by a soul-transforming faith. A heart hard and sensual, has been softened and refined; an imagination unbridled and gross, has been purified; a will altogether enlisted on the side of sin has been renewed; and "the creature," in a most important sense, has been "delivered from the bondage of corruption, into the glorious liberty of the children of God."

Such, reader, are the reasons, by the statement of which we have hoped to secure your immediate attention to the Book of God. Let it not offend, that we have proceeded thus far upon the supposition that you have hitherto failed to give that book a perusal, as close as it demands. Turn again to the fourth topick of this essay, and reconsider what is there said. If you have neglected the Sacred Volume, weigh that argument, acknowledge this neglect as an infinite risk sustained for no possible good: then sit down to the work with a firm resolve to know, by actual experiment, its whole amount of truth, of beauty and transforming energy. Minds endued with penetration equal to yours, hearts formed with equal candour, have wandered as long as you have wandered, in paths of trackless uncertainty, and have yet been persuaded to seek, and have ultimately found, the path of peace.

We shall now proceed to try the weight of a few of the principal objections that have been urged against the Holy Scriptures.

1. One thing which may have weight with some minds, is the supposition that the whole matter of Revelation is an unsettled point, and that as long as it is so, every one is at liberty to await the issue. We answer, the truth of the Bible has been long since settled; and every objection deserving refutation has been refuted. The confident air with which groundless cavils are reiterated, proves nothing but the ignorance and the malevolence which gave them birth, and which still labour to revive them. But, admitting the case were still undecided in the minds of nine-tenths of the human race—that fact, were it real, would involve a probability of the strongest kind, in favour of a system which was able to hold so high a ground, after 1800 years of unremitted conflict with all that is corrupt in human nature; and such a probability would render wholly inexcusable the levity, the indifference, or the worldliness which prevents inquiry into the subject. As, however, the state of the evidence really is, no language can utter the folly of that fatal presumption, which can venture the hazards of eternity upon a ground so frail. Were Bible truths but matters of opinion, or objects of vague speculation, then, with propriety, they might be left with those whom taste or curiosity should move to examine them. But they hold at stake the whole existence of man! not of one but of all—nor yet of all collectively, but of each severally. "How shall *we* escape, if we *neglect* so great salvation?"

2. It is urged, that the Bible has been opposed from the first by men of great talents; while its advocates have *generally* been found in the humbler and plainer classes of society. Both parts of this objection might be true, without effecting the slightest breach in the ramparts of our faith. But if genius has assailed our religion, it cannot be denied that genius has also defended it, and that triumphantly. If Porphyry, Celsus,

and Julian attacked the cause of truth, did not Justin, Origen, and Apollinarius maintain the ground? If the armies of modern infidelity have been headed by chiefs of pre-eminent talent, bad must be the cause which fell to ruin in their hands! If no Newton, Bacon, Locke, Boyle, Johnson, Watson, Beattie, Scott, or Chalmers, had appeared, to breast the fury of the foe, the Bible, we doubt not, would still have remained unsubdued, and uninjured, on the field: For compare the loose and profligate lives of Voltaire, and his satellite Paine, and the libertinism of Hume, with the morality of their opponents: extend the comparison through all the ranks of the opposing forces, and how does the controversy stand? Just where it has stood for more than a thousand years, with this exception, that the attacks of infidelity appear more and more in their real character. They are the rage of impotence against Omnipotence, the strugglings of depravity and vice to assume a dominion over the universe.

3. The Bible is often reproached by its enemies as the contrivance of an artful priesthood, to serve their own interests, at the expense of the rest of mankind. This reproach is as absurd as it is malignant. It supposes a conspiracy to have been carried on, with success, for at least 3500 years! It imputes, at the same time, to these conspirators, the greatest acuteness and the utmost stupidity. To frame such a scheme, they must have infinitely surpassed all the world in talent; yet, so blind were they to their darling object as to sentence themselves, without reprieve, to a life of hardship, opposition, and toil: for such is the general lot of the Christian ministry on earth. And here let it be noted, that in those countries where a religion called Christian is employed to pamper a priesthood, and to prop the throne of a despot, the Bible is carefully kept out of sight. The real gospel of the Son of God is supplanted by a system as contrary to its nature, as darkness to the splendour of noon. We appeal to the Christianity of these United States; and with no design to sound the praise of any order of men, we ask the enemy of our religion to imitate the American clergy in self denial, self devotion and philanthropy, before he ventures to blaspheme that worthy name by which they are called.

4. Again it is given as a suspicious mark, that the doctrines of the scriptures are perpetually in the field of controversy. We admit the fact, but we deny the conclusion. The matters in controversy among real Christians, affect not the vital truths of the gospel. Divisions of this nature only prove that human judgments are fallible; that believers are not perfectly conformed to the spirit of their calling; and that the truth, as they view it in the mirror of Revelation, is the object of their fondest desires and hopes. Meanwhile the spirit of controversy contracts its sphere, just in proportion as Christians advance in vital godliness. As their hearts approach Him who is the source of all illumination, they draw nearer to one another. Let the objector collect the sentiments and creeds of all the contending parties in the real church of Christ, and compare them with the Holy Scriptures. He will find, amidst all their diversities of sentiment but one mind, in regard to the grounds of Christianity. In their views of the corrupt and perishing state of man, the way of access to God by a Divine Mediator, the exclusive efficacy of his obedience unto death, as the foundation of the sinner's pardon and acceptance on his believing, and the regeneration of the believer by the Holy Spirit—on these, and many other cardinal points, all real Christians are of one heart and of one soul.

5. Finally—It has been too generally supposed, that the develop-

ments of natural science are adverse to Divine Revelation. Particularly the opinions of medical men are thought high authority for discarding it. To reject a testimony of God, on the authority of man, is as contrary to sound philosophy, as it is to religion. But it has been already shown, that human genius has not slept, while the enemy invaded the city of God. We are able to present names enough, to show that the two kindred sciences of anatomy and medicine are not nurseries of infidelity, as many have supposed. Numbers of the most useful men of these professions, now living, and especially in our country, are decided and eminent Christians. Of those who lived in former generations, and shone distinguished in the brightest circles of genius and learning, many more might be adduced of the same character. We have room for little more than names:—Boerhaave, Zimmerman, Botallus, Cheselden, Sydenham, Hoffman, Stahl, Haller, Lobb, Fothergill, Hartley; "the weight of whose names alone," (says our own Rush, a light seldom or never outshone in the medical world,) "in favour of Revelation, is sufficient to turn the scale against all the infidelity that has ever dishonoured the science of medicine."* Even Hippocrates and Galen were advocates for such religion as they found within their reach, in ages of darkness. To this list we add Blackmore, Brown, Halford, and Good, of Britain: and let it not be forgotten, that a large proportion of those men were fathers of the sciences. And if it should be imagined that astronomy presents objections to the gospel of Christ, we refer the inquirer to the immortal Newton, and to one now living, who has amply demonstrated the consistency between believing the existence of an immensity of worlds, and adoring the depths of the Creator's mercy to man.†

* Christian Advocate, vol. vi. p. 552, &c.
† Chalmers's Discourses, &c.

BIOGRAPHICAL NOTICE OF JOHN JAENICKE; *Pastor of a Church at Berlin, who died 21st July, 1827.*

Translated for the Christian Advocate, from the Archives du Christianisme.

John Jaenicke was born at Berlin, on the 6th day of July, 1748, and was the son of a poor weaver. His father was of the number of those Bohemians who, denied the liberty of conscience in their own country, sought, in 1732, an asylum in Prussia, under the reign of Frederic William I. This prince received the exiles with a reply which discovered the rude energy that marked his character—"If," said he, "you are brave men, I receive you cheerfully—but if you are vagabonds, I have nothing to do with you—I have abundance of such already in my own dominions."

Jaenicke, like his father, became a weaver. When he had reached the age of eighteen years, he quitted the paternal mansion and went to practise his trade at Munsterberg, in Silesia. There was, in this town, a small Bohemian colony. The pastor, Pokorny, placed at the head of this colony, was a man eminently evangelical, whose discourses and conversation exerted a powerful influence on the mind of the young weaver. He was especially struck with the following remark—"If, from your very infancy, you had committed no other crime than that of not having always and supremely loved the Lord Jesus, you would be guilty before God." Jaenicke perceived that there must, indeed, exist a grand moral disorganization in a soul capable of contemplating the profound and voluntary abasement of "God, manifested in the flesh," without having all its powers transported with gratitude and love—He could not dissemble that he himself had been but little affected with these mysteries of grace, and renouncing the false peace to which he had hitherto resigned himself, he embraced, with

a lively faith, the promises of reconciliation.

Completely occupied with his new convictions, perhaps, also, encouraged by his pastor, Pokorny, who discovered in this young man those dispositions, the development of which might be of inestimable service to the cause of truth, Jaenicke resolved, from this time, to devote himself to the holy ministry. He could not, it is true, accomplish this project till a long time after. But while he awaited a more favourable conjuncture, he applied himself to preparatory studies.—Thus, while labouring at his trade, he acquired a knowledge of Latin and Greek. At the end of three years, he was in a condition to accept the office of schoolmaster to the Bohemian colony at Munsterberg—and some years after, was called to discharge the same functions at Dresden, where he employed his leisure hours in the study of Hebrew. At last, in 1775, he had made such proficiency that he was capable of entering the university of Leipzig. He was then 27 years of age. And during the three years which he spent at the university, he laboured successfully, by unwearied application, to repair the disadvantage of having passed the period when knowledge is acquired with the greatest facility. His residence at the university was, throughout the remainder of his life, a favourite subject of recollection. He dwelt with peculiar pleasure on the circumstance, that during his collegiate course, all the professorial chairs were occupied by men of evangelical sentiments, of whom he was especially attached to Dr. Cousins, and, with a simplicity which characterized him, he often alluded, in his discourses, to this professor, as a person whose labours had been eminently blessed.

Having finished his studies, Jaenicke spent some time as a teacher in a German family. He was inclined to enter the society of the Moravian brethren, and to exercise his ministry among them. But he was dissuaded from this by one of their bishops, the venerable Sparginberg, who gave him to understand that he was called to labour in a far more extensive field. Jaenicke followed his advice, sought a place as a pastor in the bosom of the Lutheran church, and in 1779, accepted a call which he received from the Bohemian congregation of Berlin, in the midst of which he was born. Although forty-seven years had passed away, since these colonists had sought an asylum in Prussia, they had not lost that religious spirit which at first prompted them to emigrate; and they desired to have a spiritual guide capable of leading them in the path of truth. Jaenicke did not disappoint their expectation; and in those difficult times in which the known opinions of Frederick the Great rendered divine revelation the publick scorn, he was able to guard his flock against the attacks of infidelity. Whilst the railleries of Voltaire received such favour from the court, that the most of the preachers dissembled their attachment to Christianity, and enveloped it in the language of a spurious philosophy, and when proofs drawn from the Bible gave place to vacillating systems, the Bohemian pastor constantly proclaimed to his parishioners Jesus Christ and him crucified—protesting, by the fidelity of his testimony, against those deplorable principles, which he had the consolation, in the last years of his life, to see succeeded at Berlin, by a spirit truly evangelical.

The duties of his office required him to preach but once on the Sabbath, sometimes in the German and sometimes in the Bohemian language. But this would not satisfy his zeal. He organized another

service on Sunday morning; and another still on Monday, at which he repeated and illustrated what he had delivered the day before. During the half century through which he sustained the pastoral office, his duties were very rarely interrupted; and it was only in some of the last months of his life that he was obliged to omit them altogether—his extreme weakness having rendered every exertion painful. We had the happiness, a few years ago, to be present at a sermon of Jaenicke's. It was in the close of the month of December, and although this old man was then on the borders of four-score, he was in the pulpit at seven o'clock in the morning: he preached in German, and was to preach, two hours afterwards, in Bohemian. We have been assured that the king of Prussia has more than once actually gone to hear him; and that he found, in the simple and sometimes vulgar language of this modest pastor, an edification which the best written discourses could not have afforded him, unless they had contained an exposition of the same truths.

(*To be concluded in our next.*)

From the Evangelical Magazine for June.

HYMN TO THE SPIRIT,

Sung on the late Day appointed for solemn Prayer and Humiliation, in the Eastern District of the Metropolis. [*London.*]

I.

Spirit Divine! attend our prayer,
And make this house thy home;
Descend with all thy gracious powers,
O come, Great Spirit, come!

II.

Come as the light; to us reveal
Our sinfulness and wo;
And lead us in those paths of life
Where all the righteous go.

III.

Come as the fire; and purge our hearts,
Like sacrificial flame;
Let our whole soul an offering be
To our Redeemer's name!

IV.

Come as the dew; and sweetly bless
This consecrated hour;
May barrenness rejoice to own
Thy fertilizing power!

V.

Come as a dove; and spread thy wings,
The wings of peaceful love;
And let thy Church on earth become
Blest as the Church above!

VI.

Come as the wind; with "rushing sound"
And pentecostal grace;
That all of woman born may see
The glory of thy face!

VII.

Spirit Divine! attend our prayer,
Make a lost world thy home;
Descend with all thy gracious powers,
O come, Great Spirit, come!

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 354.)

May 31.—We left York with regret this morning, in the mail, for Doncaster, a place famous for its race course. It contains a fine old church, but nothing of this kind makes much impression, after seeing the wonders of yesterday. From Doncaster we came to Sheffield, in the stage-coach. The country through which we passed was still delightful. The principal difference between English rural scenery and our own, is not only in the universal and high state of cultivation, and in the antiquities of the country, as we have before noticed; but it consists, in a great degree, in the neat appearance of the farm houses: these are commonly close to the road side, have a little flower garden, surrounded by a hedge, before the door, and a number of exotick plants in boxes in the windows, sometimes forming a perfect bank of flowers. In many in-

stances, however, the farm houses, which are almost all covered with a thick thatch, are exceedingly unsightly, and much neglected. But to me, it is not the beauty of the fields, and hedges, and parks, and lawns, and farm houses, which interests, but the moral feeling, as before hinted, and my early literary associations, connected with the stories of Hannah More, Mrs. Opie, and others.

Sheffield, you know, is a large manufacturing town. The streets are for the most part narrow, and the buildings quite plain in their appearance; but they did not strike me as being so much blackened with smoke as those of Manchester or Leeds. The various articles of fine cutlery, in which steel is the principal ingredient, are made here in greater beauty, variety, and perfection, than in any other place. We were gratified with examining the ingenious contrivances resorted to for manufacturing these articles with the least possible trouble and expense, and with the greatest despatch. We visited some of the work shops in which penknives and razors are made, by exceedingly simple processes, and one of the workmen forged for us, in about three minutes, the blade of a knife from a rough rod of steel, which I hope some day to show you. After this operation of forging, the knife passes through a great variety of hands before it is finished. It is a well known chemical fact, that in tempering steel, the artist is governed by the colour which the hot metal assumes, upon being taken out of water. When my little knife blade was first taken from the fire and plunged into water, it showed an orange colour, which indicates the proper degree of hardness; if it had been blue, the temper would have been too soft, and if white too hard; but such is the skill of these workmen, that they commonly hit the true orange colour on the very first trial. In one of the show rooms, in which a vast variety of fine edged steel instruments is exhibited to great advantage, we saw scissors of such exquisite workmanship, as to be sold for about $15 a pair. Rogers' cutlery establishment is perhaps the most extensive and well arranged. His finest instruments are exhibited for sale, in a suite of spacious and neatly fitted up apartments. Here we saw, under a large glass cylinder, or shade, a knife, made in 1823, with 1823 blades; its bristling points, sticking out in every direction, presented quite a formidable appearance. I asked our guide for what purpose so much time, and labour, and expense had been wasted, in making such a toy? Oh, he replied, it was to show what they could do. Under another glass case there was a knife, perfect in all its parts, and of so diminutive a size, as to weigh but one grain and a half, and to measure about the fourth of an inch. There was also a pair of scissors still smaller, and a number of other toys, which seemed to have been the work of Lilliputian hands. Such things were not new to me, and they gave me but little pleasure; they require much less ingenuity to form than is generally supposed, and I dislike to see valuable time and skill thus thrown away. It reminded me of Swift, abusing his talents in the formation of riddles and conundrums.

The greatest gratification which I received here, was from a short interview with the Christian poet, Montgomery. From my youth, I have been familiar with many of his poems; and the little story of Hannah, in which a small portion of the author's history is depicted, has often drawn tears from my eyes. The resemblance in character, between Cowper and Montgomery, was another reason why I was desirous of seeing the latter. In the short biographical sketch attached to his works, we have this sentence: "Perhaps no two individuals, in manners, pursuits, character, and composition, ever more exactly

corresponded with each other, than Montgomery and the late poet of Olney. The same benevolence of heart—the same modesty of deportment—the same purity of life—the same attachment to literary pursuits—the same fondness for solitude, and retirement from the publick haunts of men—and, to complete the picture, the same ardent feeling in the cause of religion, and the same disposition to gloom and melancholy." Though without a letter of introduction, I did not hesitate to trust myself to the civility and kindness of such a man. On being informed, by the lady with whom he resides, that some gentlemen from America desired to see him, we were conducted at once into a little retired parlour, where he received us politely; and after the first embarrassment of our situation was removed, we entered into free and unreserved conversation. Though there is a cast of thoughtful melancholy on his features, his countenance is still pleasing, for its expression of benevolence, simplicity, and intelligence; his eye is remarkably brilliant—The portraits which I have seen of him are all base caricatures. In company, he is said to be generally reserved and silent; but we found him of easy access, sprightly in his conversation, and original and striking in most of his remarks. One of our companions, in the coach which brought us here, was a very interesting and communicative young lady, who informed us that Mr. Montgomery was highly prized and esteemed by all his fellow citizens. He is certainly a man of note among them; for, upon making inquiries for him at our hotel, Mr. Boots was instantly summoned, and conducted us at once to his residence, which was at a considerable distance.

From Sheffield, we took a post-chaise for Matlock Bath, in Derbyshire. We stopped at Chatsworth, to see the castle of the Duke of Devonshire. We were however unable to get admittance into the building, as we arrived about ten minutes after the time when the doors are closed upon all visiters; we contented ourselves, therefore, with examining the grounds about the house, and the exterior of this immense mansion.

At a distance, Chatsworth looks more like a large cotton or woollen factory, than the palace of the wealthiest nobleman in England; and, upon a nearer view, there is nothing magnificent or grand about the structure, except its size. It must be its splendid apartments that have give it so much celebrity. Besides much fine painting and statuary, which has for a long time adorned and enriched the interior, his grace the present Duke has lately added some of the finest works of Canova, and other celebrated artists. The grounds round the palace are much more interesting than those at Eaton Hall, though not in so high a state of cultivation. On a high mountainous ridge, just back of the house, there is a circular tower or castle, more than a thousand years old. Here the proud dames and ladies fair of olden time used to resort, to witness the sports of the chase in the valleys below. The water works, or the jet d'eaux, are the admiration of almost every traveller; they are in various parts of the pleasure grounds, and some of them are of the most ridiculous devices. A willow tree, for example, made with copper tubes, showers down streams of water from all its branches. These works were executed at a vast expense, by an *artist* from Paris. I must confess, the little I saw of them was not to my liking. I would rather have a plain, honest brook, with a natural cascade, on my grounds, than all these French fandangoes. We dined at a neat little inn, which was built by his Grace, just at one of the park gates, for the accommodation of strangers. The dinner was a long time in preparing, good for nothing at last, and very expensive.

Matlock is about ten miles dis-

tant from this place; here we arrived about seven in the evening. It was a most delightful ride; every turn of the road opened before us a landscape, having some new and interesting features. On approaching Matlock, there was a strong contrast presented in the change of scenery, from fertile and cultivated plains and hills, to high and rugged rocks, covered with trees of the deepest shade of green. I had frequently noticed before, that the colour of the foliage and verdure in this country was deeper than in America—no doubt owing to the continual moisture of the climate; but here the green colour was peculiarly dark. I instantly commenced an examination of this romantick and interesting spot; for though it was evening, you are to recollect that it is not dark here till after nine o'clock. One of the most striking objects is the range of high and broken rocks, on either side of the village, the highest of which is called *High Tor: Mam Tor*, which is the loftiest of them all, is at Castleton, some distance off. The stream, or the noble river Derwent, as they call it here, runs at the base of High Tor, and turns some mining machinery in the neighbourhood. To enjoy the scenery around Matlock, as the Guide Book justly says, "requires some vigorous exertion, there being so many hills to climb, mines to visit, and caverns to explore." I never remember to have felt more fatigued than in mounting the hill immediately behind the inn called Old Bath, to the Dungeon Rocks, and then to the Spar Mine. In the last place, I had the pleasure of *seeing* the veins of lead ore, and the manner of working them, which I had often *heard* of before. I collected also in the mine, some good specimens of fluor, in fine cubick crystals, with which I hope to adorn my cabinet at home. The mine was lighted up in different parts, by a number of candles. From the height which I had attained, the view of the country round, and of the Derwent river running through the valley below, was very beautiful. Night coming on, however, soon hid every distant object. I therefore hastened down the hill to a place called the Museum, where I found a collection of the most interesting mineral productions of the neighbourhood for sale. I purchased a number of specimens of the spar and marble, which were manufactured, as I understood, at the establishment. We found but little company at this charming abode of Hygeia—the months of July and August being the portion of the year devoted to such an excursion, by the wealthy and the great. At our hotel, called the Old Bath, which is the most fashionable, we met with a few *titled* persons. The waters are only used for bathing; and having a temperature of 68° F. they cannot form a very agreeable bath, without additional heat. The place is visited, no doubt, more for its beautiful scenery, and its natural curiosities, than for any thing else. I could pass a week here in Derbyshire with great pleasure; its natural and artificial caverns, its ebbing and flowing well, its mines of lead ore and fluor spar, its numerous warm springs, and a variety of other objects of curiosity, were strong inducements for me to stay longer than my time would permit.

June 1.—It was our intention to spend this day, which is the Sabbath, at this place; and I got up in the morning expecting to go to church; but, on inquiry, I found it two miles distant. As the morning was rainy, we took a post-chaise, and rode seventeen miles to Derby. Here my companions, Messrs. R. and S., left me, and proceeded to London in the mail-coach. I felt, at first, a good deal lonely and heavy hearted; but hearing the bells for afternoon worship ringing, I went to the house of prayer, where my thoughts were turned from present objects. On the road, after the weather cleared up, I was

delighted with the little groups of Sunday school children, which were frequently seen wandering among the hedges, towards the village churches. I realized many of the scenes mentioned by Mrs. Sherwood, in her interesting stories on these subjects. The Manse, the Church, the Village, the Sunday School Children and their Teachers, were all before me.

On leaving Matlock Bath, the scenery is wild and romantick; at no very great distance we saw, on the high ground, on the opposite side of the Derwent, Willersley Castle, built by Sir Richard Arkwright, the great mechanical genius whom I have already mentioned. No site could have been more happily chosen, and the mansion itself may be considered as a monument of his taste and ingenuity.

June 2.—I rose early this morning, to examine the old and interesting town of Derby, which stands on the Derwent. The most attractive object to me was All Saints church, built in Henry the VII.'s time. It is really beautiful and grand; the tower, with its pinnacles, is near 200 feet high, and is a fine rich piece of Gothick architecture. Almost all the Earls and Dukes of the Cavendish family are interred in this church; and more than all the rest, here lie the remains of the Hon. Henry Cavendish, one of the most accurate chemists of his time, and the illustrious discoverer of hydrogen gas, the composition of water and of nitric acid. I examined many other interesting objects at Derby, and among the number was the old school, built in the twelfth century, and at which Flamstead, the astronomer royal, received the rudiments of his education. Dr. Darwin, while on a visit, died in this place. Derby may be considered a manufacturing town. On the banks of the Derwent there is a large building occupied as a silk mill, the first and the largest ever erected in England: I did not count them, but it is said to contain 488 windows. The fluor or Derbyshire spar is here principally manufactured into vases, urns, and other ornaments. The neighbourhood of the town affords a number of fine views.

About 11 o'clock I left Derby in the coach for Birmingham. The country is not so thickly settled, in many considerable districts, as I expected to find it: there is a great deal of common, or unhedged land, into which all the neighbouring farmers, at certain seasons of the year, turn their cattle and sheep. Still larger open tracts are planted with low bushes, for the purpose of giving shelter to foxes and hares, when they have the honour of being hunted and murdered by the nobility.

One feature of an English landscape, common all over the country, is the number of *wind mills*. Some of these are quite ornamental; many of them are coloured white, and are surrounded with rich ever-green hedges. The graceful motion of their wings, as they slowly revolve, gives an animation to them, which might well provoke the ire of a knight like that of La Mancha. I passed through two or three places which were exceedingly interesting to me. The first stage brought me to a neat little town on the banks of the Trent, called Burton—every one has heard of the fine ale which is brewed here—and from curiosity, if not from thirst, I called for a tumbler of the best Burton ale. I have no great faith in the exquisite sensibility of the gustatory organs, said to be possessed by certain persons—at any rate, I would just now prefer to have a draught of the ale made in Philadelphia or Burlington.

Our next stage was to Litchfield. This town every one knows as the birth place of Johnson. I could not visit the house where he was born, and which is now shown to many persons annually; but the spot where it stands was pointed out to me, by a man who said that, with-

in a short time, forty individuals had applied to him as a guide to the place. I saw, however, the little school-house in which he and Garrick received the rudiments of their education. The author of Sandford and Merton, a book which gave my youthful hours much delight, was also a native of this place; and Dr. Darwin lived and wrote most of his works here. I should, in gallantry, name Miss Seward also; but I do not think she ought to be placed in such good company. Litchfield is quite a common looking town; there is, however, a cathedral here, which, it is said, is among the finest specimens of Gothick architecture in England —it has two tall stone spires.

The next place is Birmingham, the great toy-shop of the world. As we approached, the sooty appearance of the buildings, the dense volumes of smoke rising up from numberless furnaces—the noise of hammers, and the rattle of machinery—all proclaimed it the emporium of arts and manufactures. The whole country round seems to be the abode of the Cyclops family, for it smokes and fumes in every direction. Though on a much larger scale, it forcibly reminded me of my first entrance into Pittsburg, in the United States. Watt and Bolton, by means of the steam engine, have done for Birmingham, what Sir Richard Arkwright, with his spinning apparatus, &c. has effected for Manchester. About a mile or two from the town, I noticed, at some distance from the road, a fine mansion, in the midst of a beautiful park. This is the residence, I was informed, of Mr. Watt, son of the great engineer. It is also the Bracebridge Hall of Irving; and the place which suggested to him many of the fine pictures which he has sketched in that delightful tale.

A person who is fond of examining machinery, and the thousand useful and fantastick articles which it produces, can no where be so much gratified as at Birmingham. I viewed a number of the warehouses and work-shops. In the latter, you are filled with wonder at beholding many of the operations; for instance, a rough piece of iron or steel gradually assuming shape, symmetry, and beauty, as it passes from the hands of one workman to another. I need not say that the machinery by which these results are produced is highly ingenious; in many instances, so exact are its operations, that it seems endowed with life and thought. Many of the articles manufactured here are exceedingly cheap—it is said that common buttons have been "really gilt with gold, for three pence half penny a gross." The low price of pins, which pass through so many hands before they are finished, is another example;—a boy twelve years old will spin 7,200 pin heads in a minute, and the rest of the operation is rendered equally expeditious. Mr. Thompson's show rooms are exceedingly spacious, and well arranged; they contain a vast variety of articles, both for ornament and use, made of gold, silver, iron, and some other metals and alloys. That which pleased me most, was an exact copy, in bronze, of the famous Warwick vase, dug from the ruins of Herculaneum; it is seven feet in diameter, and all the carving upon it—its festoons, grapes and heads—are finished in the highest style of beauty and perfection—The guide told me it was more than a year in making. There is a gallery round the room in which the vase stands, for the purpose of enabling you to examine its interior. Mr. Thompson has also executed a colossal statue of some King or Duke, I forget which; in workmanship, I think it even superior to the Warwick vase.

At the παντεχναθηκα, which is the name applied by Mr. Jones to his rooms, I saw many splendid and useful articles, and many more gaudy toys. Among the *medals*,

which are here made in great number and perfection, I noticed one in honour of Watt—his head in fine relief. I tried to purchase it, but Mr. Jones told me it was the only one struck; the die being then destroyed by the son of Mr. Watt, who was of opinion that the face did not sufficiently resemble his father, though the most celebrated artist had been for a long time at work upon it. I purchased some small glass vessels, beautifully coloured with metallick oxides, so as to resemble the amethyst, the ruby, and the topaz.

I was desirous of visiting the celebrated manufacturing establishment founded at Soho, by Boulton and Watt; but I understood that admittance into the work-shops is denied to every one, without distinction. The crowds which constantly visited this place so much interrupted the workmen, that this measure was necessarily adopted.

You recollect that in 1791, the mob here destroyed Dr. Priestley's house, for the part which he took in the French revolution. As one of the noticeable things, I saw the place where it stood. Outrages of this kind are not to be justified; but I never believed that the Doctor was forced to abandon England for our own happy country, on account of the political sentiments which he at this time published.

It happened to be the last day of *the fair* when I arrived at Birmingham, so that the town was filled with the drunken and the dissolute. The same kind of *shows* that are exhibited at horse races are always to be seen at the fairs; their immoral tendency I have already noticed.

June 3.—I left Birmingham today for Oxford. There was no one in the coach with me but a well dressed woman, who informed me she had travelled alone a long distance to see her husband, who was about embarking for Canada. I then mentioned that I had just come from America. Did you travel all the way by land? was her inquiry.

The coach stopped for some minutes at Stratford, a lovely town on the river Avon. Here, you know, Shakspeare was born, and a handsome monument is erected to his memory in the church, which stands just at the skirts of the town, surrounded with trees, and occupying a most beautiful site. Irving, in his Sketch Book, or Tales, I do not recollect which, has given us a beautiful description of the spot. I inquired for the house in which the great dramatist was born. My guide, pointing to a cluster of old buildings, said there is the spot; but which house will you visit, for there are *two* that seem to have equal claims to the honour. I therefore gave up the enterprise, and reserved my enthusiasm and rhapsodies for less equivocal occasions. The country around Stratford is, I think, upon the whole, more beautiful and luxuriant than any through which I have yet passed. The stream called the Stour, which runs every where through the grass, adds much to the scenery. A fine rail-road is near the stage route for several miles, and a number of wagons, heavily laden, were passing continually over it. After Stratford comes Woodstock, a small town, well known for the excellent gloves manufactured in it. Here I left the coach and remained for several hours to examine Blenheim, the famous seat of the more famous John, Duke of Marlborough.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

ON INTEMPERANCE.

(*Continued from page* 357.)

The subject claims to be noticed in a political point of view.

We might call the attention of the politician to the waste of capital. Thirty millions of dollars annually squandered on intemperance, are as really lost to the nation as though they had been "cast

into the depths of the sea." Some, I am aware, are of opinion, that the consumption of ardent spirits promotes industry, by furnishing employment to those who are engaged in distilling and vending the article. Were this representation true, it would only prove that employment is furnished to a comparatively small class of the community, at the expense of a much more numerous class, who by the means of ardent spirits, become idle and vicious. But the representation itself is erroneous, or at least defective. The drunkard in order to gratify his appetite, will deprive himself and family of many of the comforts, and even of the necessaries of life. Let us suppose that the money wasted by him on the article of ardent spirits, were consumed in the purchase of comfortable apparel for himself and family, or in household accommodations which would contribute to health and enjoyment. Is it not manifest that he would do more to promote industry than he now does? While benefiting himself and family, he would furnish employment to an additional number of tradesmen, and these in turn would furnish a market for the produce of the husbandman, which cannot be otherwise disposed of at present, than by converting it into poison. How contracted are that man's notions of political economy, who would dispossess the industrious tradesman, to make room for the unserviceable distiller and conscience-lacking dram vender! The drunkard and his family must be half fed, half clad, half shod, half housed, to the injury of the manufacturer, the shoemaker, the tailor, the carpenter, in order that he may husband his resources for the support of the distiller! Is any man wicked enough to imagine, that a Being of infinite wisdom and power and goodness, has so mismanaged in the organization of the world, that it cannot be properly conducted but by the conversion of wholesome nutriment into a liquid "fire, which burns to the lowest hell!"

There is another evil, more strictly political, arising from the use of ardent spirits. This article manages, or rather mismanages, our popular elections. That candidate is the most likely to win the day, who has made a liberal distribution of the poison. He will receive the votes of his partisans, and the hearty support of the whole fraternity of drunkards. Hopeful constituents, and meet representatives! —"fit body for fit head!" It must be evident that if this disgraceful practice become general (and it already prevails to an alarming extent) the most virtuous and conscientious candidate will be the least likely to succeed in his election, because he will not have recourse to such a mode of ensuring success.

We are apt to imagine that our political privileges rest on too solid a basis to be ever shaken. But nations who once had as much pride and power as we now possess, are at present "known only in song." Drunken Babylon was surrounded by a wall 350 feet in height, and 90 feet in breadth; and yet the very site she occupied is now unknown! The salutary exercise of our elective franchise is the sheet anchor of our republick. If this continue unimpaired, the political vessel will ride in triumph amid the fiercest hurricane; but if this safeguard be once removed, our barque will be dashed upon the rock of despotism, or stranded on the shoals of anarchy.

We have an illustration in the evil already alluded to, of the inefficacy of salutary laws, where there is not virtue and intelligence in the community to support those laws. There is an express statute in this commonwealth, against any attempt to influence a man's vote by the means of ardent spirits! The most wholesome regulations may easily

be superseded, or evaded, or set at defiance. And if the use of ardent spirits gives peculiar facilities to unprincipled demagogues, for mounting to posts of honour and profit, it is certainly a great political evil—It is a worm at the root of the tree of liberty, not the less dangerous because it operates unseen.

The *moral* attendants on intemperance will close the catalogue of evils. By making this a distinct head, I do not mean that the domestic and political evils already adverted to, are not *immoral* in their nature: or that what exerts a demoralizing influence is not a political evil. But the evils, though blended together, like the colours of the rainbow, may be separated, at least in imagination; and if viewed apart, may make a deeper impression on the mind. If we would "a true verdict give," as to the demoralizing influence of the use of ardent spirits, we must recur to the testimony of those who have had the best opportunity of witnessing this influence: we must inquire of those who have the supervision of morals, and search the faithful record of crime.

Chancellor Walworth, of the state of New York, witnesseth, that three-fourths of all the crimes which have fallen under his judicial notice, have been owing to intemperance. "If the murders and manslaughters, burglaries and robberies, riots and tumults, adulteries and other enormities were divided into five parts, four have been the result of excessive drinking."—Judge Hale. "I declare in this publick manner, and with the most solemn regard to truth, that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put on his trial for manslaughter, which did not originate in drunkenness; and but few instances of trials for murder, which did not spring from the same unhallowed cause."—Judge Rush's charge to a grand jury of Pennsylvania. "To the use of ardent spirits may be attributed, it is believed, more than half the crimes which swell our dockets. In general, there is little difficulty in tracing them directly, or indirectly, to that source. The man who indulges himself in their use knows not when to stop. Each successive draught must be stronger than the last, or it is vapid to his taste. He soon loses the confidence of his fellow men. His business fails, his friends forsake him, he becomes poor and wretched; his family suffer, he loses all self-respect and associates with the most abandoned, ready for the worst of crimes. The downhill path from intemperance to crime is steep and slippery. Few can stand and fewer still return."—Judge Cranch's charge to a grand jury of the District of Columbia, inquiring for the United States, delivered at a late session in Washington.

In the city of New York, during the week ending on the 23d of May, 1829, *seventy-two* indictments took place for crimes committed by persons intoxicated. The number of indictments before the Mayor's Court of Philadelphia, during the week ending on the 15th of November, 1828, was forty-five: and twenty-four of these were for crimes committed under the influence of intoxication. During the week next ensuing, there were forty-three indictments, and nineteen of these were for crimes committed by drunken persons. A thorough examination of the records of our cities and counties, would probably present a like permanent result; from which it may be fairly inferred, that about one half of all the crimes cognizable before our tribunals of justice, are owing to the use of ardent spirits.

Intemperance leads to idleness, gaming, lying, and profligacy—the most solemn promises are disregarded, the most important duties are neglected—Every generous

feeling becomes benumbed, besotted and frozen. The drunkard is at last inaccessible to every salutary influence, whether from things temporal or things eternal. He grows deaf to reason, to religion, to entreaty, to remonstrance; he regards not the tears and groans of a tender and once beloved wife, nor the cries of his helpless and famished babes: and dies at last unregretted, and totally estranged from that "holiness, without which no man can see the Lord."

The drunkard is frequently guilty of what may be called *professional* crimes, or delinquencies, which are sometimes of a very aggravated nature, and exceedingly injurious to others. Let us instance the case of a drunken physician, a class of men among whom this vice is peculiarly inexcusable, and yet alarmingly prevalent. "He forgets his professional engagements, and disappoints his patients—to their great irritation, if not actual injury. Instead of acknowledging the truth, he is tempted to offer unfounded excuses, and thus contracts a habit of falsehood. But all this is a trifle, compared with other delinquencies. He does not recollect, from one visit to another, the symptoms and treatment of his patients; and therefore can prosecute no systematick or rational method of cure. He observes clumsily, scrutinizes no deeper than the surface, forms hasty conclusions, and prescribes at random. Like a blind Cyclops, he inflicts heavy blows, but knows not whether they fall on the disease or the patient."—Drake. It is impossible to conceive the incalculable injuries the intemperate man may inflict on others by delinquencies of this sort. A drunken lawyer may beggar his client; a drunken merchant may ruin his creditor who depended on a prompt payment; a drunken physician may kill his patient; a drunken teacher will do your children more injury in a day than his instructions will do them good in a year; a drunken tradesman will subject you to as many disappointments in a year, as may make you bankrupt both in patience and property. This is the man "who injures nobody but himself:" The injuries he does are not *intentional*. But if such be his *un*intentional crimes, then "from those that are *in*tentional!———

The feelings of horror we would naturally have on witnessing a case of drunkenness, have become in a great measure torpid from the frequency of the occurrence. Did we see but one drunkard in an age, he would be accounted a monster in the moral world, like Cerberus, or Alecto, or Polyphemus, in the world of fable. How apt the description of the Mantuan bard—

Monstrum, horrendum, informe, ingens,
cui lumen ademptum!

The future prospects of the drunkard are of too awful a nature to be alluded to, except in the language of inspiration. Those only are declared to be hopeful candidates for heaven who "live *soberly*, righteously and godly in this present evil world." "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings, murders, *drunkenness*, revellings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. v. 19—21.

REASONS FOR GOING TO CHURCH LATE.

[*From the Christian Observer.*]

A correspondent in your last Number mentions his reasons for going to church early, and wishes to know whether any of your readers can give better reasons for going late. As I, sir, am one of those who

are seldom in their pew till after the Second Lesson, I feel myself a little attacked by his observations; and shall, therefore, as he desires, specify a few of my reasons, though perhaps his rigidityship will not account them equally good with his own.

In the first place, going to church late allows more time in the morning for sleep, for breakfast, for conversation, for ordering dinner, for reading the newspaper, if a man, and for dressing, if a woman. It is also more compatible with Saturday evening parties, which naturally throw matters into a little bustle the next morning. Again, it helps to abridge the service, always a most desirable point. It adds to one's consequence, showing that one is not a mean pitiful nobody, afraid to excite attention by breaking in upon a congregation. It is a kind and neighbourly act to those who arrived early, perhaps mistaking the time, affording them a little relief from overstrained attention. It encourages others who might find it pleasant to come late, but would have been ashamed but for our example. It shows one is not a Methodist. It indicates a generous, courageous spirit; as though one should say, I neither fear God, nor regard man, though I think this inference is rather too violent. I might mention other reasons, but these appear to me as weighty as any I could urge. Those who are not satisfied with them, had better adopt the plan recommended by your correspondent, last Number: those who are, will imitate the example of your humble servant,

BARBARA GADABOUT.

LONDON MISSIONARY SOCIETY.

We are inclined to believe, that we cannot fill a few pages of our work more to the satisfaction of our readers, than by inserting the following extracts from the proceedings and speeches which took place at the last anniversary meeting of the London Missionary Society—

The REV. W. ORME then announced to the meeting, that the Reverend Mark Wilks, of Paris, would now introduce to them the three French missionaries destined for South Africa. (*Applause.*)

The REV. MARK WILKS.—The report which has been read, and the speech of Dr. Philip, have made you acquainted with the intention of the Missionary Society at Paris to send three young men as missionaries, to accompany Dr. Philip to South Africa, and to commence their labours under his kind care and direction. It is now my duty to introduce them publickly to you; and I have no doubt you will receive them with much pleasure.

[The three young men were then conducted to the front of the platform, and viewed with intense interest by the meeting, while Mr. Wilks proceeded.]

Twenty-seven years ago,—that is to say, as soon as the laws gave effect to the principles of liberty in France—as soon as peace between France and England enabled the one country to communicate with the other,—you sent a chosen deputation to France, to ascertain the state of the Protestant churches there, and to inquire as to the best means of affording them assistance and relief. Of the four valuable and excellent men who composed that deputation not one is to be found among us; not one is here to-day, to witness this gratifying spectacle: the whole four have been removed from among us—they are gone to their homes. It is not for me to praise them; their names will be always watchwords in our churches, their memories are already embalmed, and their characters will be sweet to our latest posterity. Three of those who formed that deputation were ministers of three different denominations, and the other was a layman, who accompanied them,—your first treasurer, who was, indeed, a personification of all that was amiable, liberal, just, and good. It was not, therefore, with any sectarian view that your deputation visited France; but it was from a spirit of true Christian charity, and from a desire to contribute to the revival of pure religion amongst the descendants of the once celebrated Huguenots of that land. It was for your Society that this honour was reserved. I mention this with no invidious feeling against other Christian institutions. When you began the work, other societies, some of which have now become even more colossal than yours, did not exist. Had they ex-

isted, they would doubtless have emulated and shared your zeal; but you alone were then enabled to act, and you appeared as representatives of the Christian feeling then latent in this country. But how sad was the report made by that deputation! How different from that which you have just heard from the lips of Dr. Philip! I remember that at that time you received a letter from one of the most respected ministers of France (who is still living, and pastor of Bourdeaux; whose son is known to several around me; and who, after having visited this country, returned to France in company with a young man educated at your seminary at Gosport, and introduced into that country the British system of instruction): that venerable minister wrote to you, saying, "The design of your Society will do eternal honour to those who formed it, and entitle them to the love and gratitude of every true Christian. We need your help—we are destitute of every thing. We have no books; no Bibles; no catechisms; no periodical works, to defend Christianity or Protestantism from the attacks that are daily made upon it;—we have few temples, and our ministers are too poor to live without giving their time to secular employments, often unworthy and degrading, and, although the government has provided by law for their maintenance, a year has passed since the passing of the law, and they have received nothing. If, then, you can help us in these respects, you will confer invaluable benefits on the descendants of the Huguenots of France." Bible and tract societies did not then exist in this country, but you answered the appeal. You began to print and to send them Bibles and Testaments, and other works of which they stood so much in need.

This Christian intercourse, however, was not long permitted to continue. War again rolled its separating and desolating flood between the two countries; and for many years your communications were entirely suspended. That war terminated, with two invasions of France in as many years. During those invasions, the Protestants suffered from political reactions, more than any other class of the community: their temples were destroyed, their pastors insulted, and their flocks dispersed; and even where actual violence did not intrude, menace and terror kept the people in continual apprehension—apprehension increased by an inquisitorial and Jesuitical censure of the press. When, after all these calamities, and notwithstanding the distress and depression which they have suffered, we see that those very churches have so revived as to be able to take a part in your proceedings this day, and to send three of their missionaries to aid you in the good work, may we not exclaim, "What hath God wrought!" Who could have imagined, that in so short a time, such a change could have taken place—a change so gratifying to the Christian world; a change in a country which was formerly so barren to the eye of Christian charity and benevolence. Yes, my friends, the scenes that took place in Paris when these three young men were devoted to the work of Christian labour among the heathen, are such as I cannot pretend to describe. Immense crowds were assembled, and the solemnity of their consecration was such as France never witnessed, even in the days of her greatest prosperity; for France, be it remembered, had never till then furnished Protestant missionaries for the conversion of the heathen world. This animating scene took place within a short distance of the spot on which Admiral Coligny was murdered; where the bell tolled to announce the massacre of St. Bartholomew; and within but a short distance of the palace from which Charles the Ninth amused himself with firing upon the hopeless and helpless crowd of flying and mutilated Protestants. Oh! how different was the scene to which I now refer!—a scene that made my heart leap with joy within me—a scene that revived and strengthened my then almost exhausted frame; and I am persuaded, that while the Protestants of France wept tears of gratitude and delight, the occasion was not lost upon them; nor will your hearts be unmoved by their recital on this occasion. Where, not many years ago, the goddess of reason had received publick homage, and cruelties had been committed even by females, you would have beheld ladies assembled, not for the purpose of destruction, but to aid in the work of mercy and of love. There you would have seen them offering for publick sale the works which their own hands had made, in order that with the proceeds they might equip the young men, whom you see before you, as missionaries to heathen lands. The sainted men whom you a few years ago sent to France, witnessed scenes very different indeed from these, when they visited the capital of that country. Dr. Philip had an opportunity of witnessing the altered and improved feeling which now animates the Protestants of the French capital; and it is with sincere joy that I now confide to him the three young men whom the Paris Missionary Society have agreed to place under his care, and to send with him to South Africa. To your Society, then, be the honour of this

day; for it seems to have been wisely ordained by Providence, that he who first opened the door of freedom to Africa, should be directed to conduct to that country the first missionaries from France.

[The Rev. gentleman then turned to Dr. Philip, and said, while the three missionaries advanced in front of the platform:—]

Take, then, my beloved friend, these three young men: they are simple, but they are sincere; they have been brought up among us, without pretensions, in humble and simple habits, which I trust they will preserve; they love the Saviour who died for them, and they love the souls he came to redeem. It is such motives as these that have compelled them to leave their homes and their native country: to endeavour to give to others that hope which they themselves enjoy; and to excite in their hearts that love which glows in their own. They love you, they respect you, and, I trust, they will prove a comfort to you, as they will necessarily increase your anxiety. Yes, my friend, God has signally honoured you. St. Paul had to vindicate his own freedom, and to struggle for his own rights; but it has been your happy and enviable lot to vindicate the rights, and to struggle for the freedom, of the tribes of Africa—and in those struggles to be successful. Others have said to the slave, "Abide in your calling;" consoling him in his bondage, and assuring him of liberty and rest in heaven. But you have broken their bonds asunder—you have told them not only of peace and rest in heaven, but of liberty, peace, and happiness on earth. May success attend you; may your example be imitated by all who seek the salvation of the human race; and may these young men give you delight, consolation, and satisfaction! and through your means may the bond of union between the Protestants of this country and those of France become more intimate; and may their united efforts more effectually advance the interests of true religion throughout the world! One of our young friends will now address the meeting.

Mr. BISIEUX, one of the young French missionaries, then addressed the meeting as follows:—

Mr. Chairman, and ladies and gentlemen;—I am afraid to speak to you in your own language, of which I know so very little; but I rejoice very much to have an opportunity of expressing to you the feelings of my heart, and of those of my brethren here with me this day: we cannot sufficiently bless God for having brought us among you to attend this solemn meeting, and to be witnesses of the great and marvellous things the Lord our God is doing by your means. But we are not only witnesses of them; we desire also to enter upon the work—to be workers with you, as you are all workers with God. We are pleased at the thought that we are yours, and that you are ours, and that we are all one in Christ,—to preach the gospel of our Lord Jesus Christ, and to make known to the heathen, even to the uttermost parts of the world, this great mystery, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." We have reason to hope that Christian love will increase and flourish between us. We are going forth with your missionaries, to a land where you have already missionaries; we will work with them, and they will work with us; we will plant, and we will water, and God, even our God, will bless us all. We are going forth with our father, for we regard Dr. Philip as a father; he will lead us into the right path, and we will tread it together with him. How can we, then, sufficiently express our thanks to you,—to you, Mr. Chairman—to you, venerable committee—and to you, Christian friends,—for what you have done for us? how can we sufficiently thank you for the blessing you have bestowed upon us? But we have to present to your society the grateful thanks of all the Christians we left behind us in our country; they earnestly desire your prosperity, and they pray that success may attend your labours of love; they well know the good you are doing abroad, and in their own hearts they feel the influence of your example. Our country has fought with yours in the career of war, but we now desire to walk with you in the career of peace and love (*Applause*); it is the will of God that it should be so, and I am sure he will keep his promise. We go, then, under the direction of Dr. Philip, and we go with confidence: I fear you do not understand my words, but I am sure you understand my heart. (*Much applause.*)

The REV. DR. PHILIP then came forward, deeply affected, and taking the young missionary by the hand, said—My dear young friend; I here give you the right hand of fellowship, and declare before this assembly, and before God, that I will be as a father to you and to your brethren, and that we will labour together in Christ. You shall have my heart, and you shall have my prayers. I have been just reminded of what Bonaparte once said—"With the assistance of England, I could conquer the whole world." Now, then, we see England and France united, and I may add, also, the Confederation of

the Rhine, going forth together; not to deluge the earth with blood; not to desolate cities and provinces; not to erect an earthly kingdom;—but to establish peace and good will among mankind, to make the whole world acquainted with the gospel, and to bring them to the knowledge of Jesus Christ. The great Captain of our salvation has gone before us, mounted on his white horse; he is already leading on his squadrons! Let us follow his banner; and if we fall on the high places of the field to which he conducts us, we shall die with joy in the midst of our efforts to promote the spread of his kingdom. [Many of the audience were in tears during this interesting scene.]

The CHAIRMAN here rose, and said—I beg leave to propose an extemporaneous resolution, in order that the auspicious and interesting event the Society has just witnessed may be placed upon record; the resolution is as follows:—

"That the Society receives with the most lively satisfaction, at its present anniversary, the three first missionaries sent forth by the Protestant churches of France to the work of missions to the heathen, especially as their labours are intended to be collateral with those of the missionaries of this Society in South Africa; and it wishes them the most abundant success in the particular stations to which Divine Providence shall conduct them."

The resolution was put, and carried unanimously, with great applause.

W. THOMAS, Esq., of the Madras civil service, rose to move the next resolution, and said—I am anxious to add my testimony to those of the Rev. Dr. Philip and Mr. Buxton, with regard to the vast improvements effected by your missionaries in the moral condition of the natives of South Africa. These statements have not been exaggerated. It was my lot to reside in South Africa during a period of nearly two years: I visited the settlements of your missionaries; there the most perfect order existed, and there the Hottentots were raised to a state of order and decency that would have done honour to any but the most civilized country of Europe. I had for some time previously resided in other European settlements, where the manners and practices were degrading, not only to Christianity, but to human nature; where the Sabbath was not at all observed; and where the duties of that holy day were superseded by the most shameful proceedings. The contrast which these stations presented to those occupied by your missionaries, affords the best illustration of the value of missionary exertions.

It is, sir, due to this Society, to state the probable results that will arise from an event which none can so well appreciate as those who are acquainted with South Africa,—I mean the acquisition of the charter of the liberties of that country, which has already secured to the Hottentot the invaluable blessings of the British constitution. Already have individuals been raised up to enjoy those advantages; and I am sure the time will come, when all the natives of South Africa will feel and understand them, and show to England how well they have deserved them. Sir; it is by an agent of this Society, Dr. Philip, that this great work has been accomplished; and I consider it my duty, although not connected with your Society, to bear my testimony that the natives of South Africa are indebted to that man for the great charter of African freedom. Some time before I left Africa, I visited a missionary station, where the intelligence had been received that there was some prospect of the natives being soon relieved from their galling fetters. The very hope gave them so much energy and delight, that they immediately set about, of their own free will, erecting a school-house,—a work which they performed with great credit and skill as workmen. If such, then, were the effects of the mere hope of relief, what may we not expect from these people when they shall enjoy the full advantages to which they are now entitled? I have never known a missionary station where much good was not produced. Even in those stations where Christ has been preached under the greatest disadvantages, the most beneficial results have been felt. My mind is therefore assured, that Christian missions are honoured with God's peculiar blessing. The time is not certainly arrived, when it can be said, that many Hindoos have been converted to Christianity; but even in India, your missionaries have already had great success in uprooting those prejudices which have been hitherto the great barrier to their progress. Well do I remember, when Mr. Hands endeavoured to introduce a printing press at Bellary, that a gentleman in an official situation was obliged to come forward and be security that no evil should arise from granting him permission. But it was the excellent and unexceptionable conduct of your missionary that induced this gentleman to come forward. Having merely stated a few facts that cannot be contradicted, I now beg leave to move the following resolution:—

"That this meeting presents its most cordial thanks to the auxiliary societies, associations, congregations, ministers, and others, who have so liberally contributed to the funds of this Society during the

past year. The meeting feels it incumbent, at the same time, to express its great concern on hearing of the continued disproportion between the income of the Society, and the expenditure of its extended and diversified operations; and it earnestly recommends to the friends of the missionary cause, in every part of the United Kingdom, to use their most strenuous endeavours to raise new supporters of the Society, so as to obviate the necessity of curtailing its operations."

The REV. JOHN BURNETT, of Cork.—At this late hour of the day, I promise not to detain you, sir, or the meeting, with any lengthened remarks. But I cannot second this resolution, which refers to the state of the finances of your Society, without reflecting on the altered state of things with regard to missionary societies, among kindred nations in Europe, for now all nations are kindred to us. We have seen France marshalling her energies round her eagle; and well has she played her part. We now see her rallying round the cross; and we may anticipate from her, the most brave, persevering, and successful efforts. We have seen France assembling her hosts, and carrying on a fearful and a protracted war against us; but now we behold her people enlisting with us, under the banner of the one true God. If we have been so successful while we sustained the combat alone, what may we not expect from these combined efforts? While I delight thus publickly to testify my joy at the change that has taken place—while I contemplate France as co-operating with us in seeking to destroy the strong-holds of Satan, and to spread Christianity among the nations—I will ask this meeting whether, since France has begun to supply troops, we will refuse to furnish the commissariat department? (*Cheers.*) Sir, this resolution tenders thanks to the auxiliary and other societies, for their contributions in support of the funds of this institution. Now, Sir, let me remind those societies, that in offering them the thanks of this meeting, we do so, only to encourage them to go on with the work they have commenced. Let them not think they may now go to repose, under the idea that they have done their duty;—let them not for a moment imagine that they may now put off their armour, and remain at ease in their encampments. No such thing! We only thank them, that they may go with greater energy to the work. Let them look round upon the field in which they are called upon to labour, and they will behold the army of the living God still expecting supplies—they will perceive there is still a dense column of their enemies to be attacked and subdued; and until that column is broken through—until the powerful position they occupy is carried,—they can never rest upon their arms—our final thanks can never be given. If we find, then, that the auxiliaries do not keep pace with the army which is fighting against the foe, we must only say to those auxiliaries, we will thank you more warmly and more loudly when you have done more.

But, Sir, if we are called upon to express our gratitude, we are also called upon to express our regret. Gratitude and regret are mingled in this resolution, and I must mingle them in my remarks; for you state your "great concern on hearing the continued disproportion between the income of the Society, and the expenditure of its extended and diversified operations."

We are then, Sir, to be sorry; but let me ask what are we to be sorry for? Is it because we are engaged in a low and grovelling cause? No;—the cause we advocate is the cause of angels, and of God. Is it because we are ashamed of the field in which we labour, and of the work that we perform? No;—that field is the world, which was given by the Father to the Son; and the Son has commanded us to put on our armour, and to engage in the work. Are we ashamed of the banner under which we act? No. If that banner floated in heaven; if it were planted upon the highest battlement there, or raised amidst the brightest hosts of the heavenly world;—it would even cast a radiance, a lustre, and a glory, over the columns of the archangel, and outrival the native splendour with which those immortal intelligences are clothed. (*Applause.*) No, my friends, we have no reason to be ashamed of our work;—we have no reason to be ashamed of our banner;—we have no reason to be sorry that we labour in such a field;—we have reason to regret but one thing, and that is, the deficiency in the funds of this Society. Our only concern is, that there is a disproportion between its income and its expenditure. If the expenditure of the Society has fallen below its contributions, and if this evil has continued from year to year, our regret must be still deeper, because it is not new. Were this the first time such a statement had been embodied in a resolution, we might expect great things from such a meeting as this; we might expect that Christian liberality would be so exerted, as to wipe out the debt for ever. But the word "continued" reminds me that this meeting must have known before of its existence; this must be, indeed, a source of very deep regret. I ask you, then, will you, notwithstanding the banner under

which you fight—notwithstanding the struggles you have made to obtain the glory you have acquired,—hang up in its stead the banner of bankruptcy? Of that you would have reason indeed, to be ashamed, but of nothing else. (*Applause.*)

The meeting, in putting this resolution into my hands, calls upon me to express a third feeling. It calls upon me to state to the friends of the missionary cause throughout the kingdom, the necessity for raising new supporters to this institution, so as to prevent the curtailing of its operations. This is the last wish of the resolution, and I put it to you—I call upon the friends of the missionary cause throughout the United Kingdom, to use their most strenuous exertions to increase the funds of this Society. But can we who are assembled here, with any consistency, depart without having contributed ourselves, and tell those to whom we send this resolution, that although we have given nothing ourselves, they must forward their supplies? No; we can do no such thing. It is necessary that we first do much, and then refer others to what we have done. You must first raise a pedestal of your own offerings; and when you take your stand there, and say, "Come, assist us by enlarged contributions to increase the expenditures of so noble an institution," they will hear and understand you: but if you take another course, they will require a translation of your words. Contribute yourselves, then, and all the ambiguity of your resolution will be at once dissipated: they will understand, that having yourselves done all you could, you are justified in demanding aid from them. They will feel and act with you, if you tell them of the interesting scenes you have this day witnessed—tell them of the animating and delightful scene with which France has this day furnished you—tell them how deeply your hearts were gratified, and your spirits cheered. But, my friends, they will not believe your statement, unless they see, in your contributions of to-day, a proof that you are determined to support this new acquisition to the missionary army. Will you send forth those brave and excellent men, and give them nothing more than your good wishes, and your prayers? Will you not rather present to them a generous offering from your pecuniary property? I am told there is to be a collection when this resolution has passed. I shall, then, press the resolution, not by asking you to hold up your hands, but by asking you to put them down. (*Laughter.*) It is an easy thing for you to pass a resolution by holding up your hands, but I shall propose that you put them down, and then thrust them into your pockets. (*Cheers.*)

A gentleman who has experienced nothing of this day's excitement, who has not witnessed this animating scene from France, and who, sitting in Christian coolness in his own closet, has not mingled among you, has sent to your Society, what he conscientiously and honestly considers it entitled to; and I take for granted, that many in this meeting will rise far above him. Remember that this is the offering of a cold, calculating man, given not at the altar, but to the priest at a distance from it—given without any of the excitement you have this day experienced; and I do expect that his example will this day be followed up, and surpassed by many, because of the feelings which they must have this day experienced, and which give them so great an advantage over this cold, calculating man in his closet. He has sent you his contribution—it is a cheque for the sum of one hundred pounds! Remember, this is the cold man's offering; but if his example be not followed up, shall we not say that the poles of some regions are hotter than the equators of others? (*Cheers.*) But some of you will say, "Oh! this is a rich man, who has nothing to do with his money, and is glad to give it away, rather than be obliged to keep accounts;" or, "perhaps he only wants to make a flourish at a missionary meeting." If such be the case, I shall surely disappoint him, for I shall not mention his name; but as he was aware of this beforehand, it is not likely to have been the principle on which he acted. (*Cheers.*) But it may be said again, "Oh! this is some one who gives to a missionary society, but who gives to nothing else." The fact is, however, not so; for, let me tell you, that when I preached last year a sermon in behalf of this institution, I have reason to know that this same cold, calculating individual put a fifty pound note into the plate! And he is, besides, an annual subscriber to an auxiliary society. (*Applause.*) "Oh!" but some of you may say, "this is his hobby, and every man likes to subscribe liberally to his hobby." I tell you, however, that this also is not the case; for this gentleman is now engaged in erecting a chapel, which will cost no less a sum than £3000, every fraction of which comes out of his own pocket. (*Cheers.*) I may be told now, that he is some old bachelor. (*Laughter.*) This is also a mistake, for he happens to have been married twice. (*Cheers.*) "But," it may be said, "although he has had two wives, he may have no children, and therefore no one to inherit his wealth." This is a

mistake, too; for he happens not only to have children, but grandchildren; yes, and two batches of them. (*Great laughter.*) And notwithstanding his great liberality, all of them are well provided for. I will next be told, "Oh! the man was left this money, and never knew what it was to earn it; or he has been left an enormous legacy, which he little expected; or he may have gained a twenty thousand prize in the lottery, by some lucky turn of the wheel of fortune." Here, again, you would be at fault; for the man made all his money himself. (*Cheers and laughter.*) In short, this generous man is a plain, honest, conscientious, Christian Englishman, who has many to provide for, and does provide amply for them all by his labours; but who, with the fruit of his labour, contrives to come forward and answer the demand for every good work, brought home to his understanding and his conscience. Not being present at this meeting, he has not had, like you, any excitement to stimulate him to this act. Let me see, then, whether this cold, calculating man—this twice married grandfather,—will outstrip in his closet the efforts of those, who, under the influence of a London fever of zeal, are boasting of London efforts. (*Great cheers.*) If his example be not followed, what a reproach will it be to you! You have, Mr. Chairman, with great kindness, endeavoured to explain the deficiency in the contributions. I confess, however, though it may seem presumptuous to oppose a banker in matters of finance, that your logic did not quite convince me: I fear that such explanations will pass for nothing, when the missionary bills come home to the directors; for they must be paid with cash, and not with logic. I say, then, when other societies are thriving in their funds, it would be sad indeed if we were to fall behind. Other societies are but the wings of that great army, of which your Society forms the centre. If you become weak, and give way, those wings must also yield to the power of the foe; and your missionary labours will be crippled, unless this institution is sustained by liberal contributions. I now beg leave to second the resolution.

The CHAIRMAN.—Ladies and gentlemen, I must put the resolution to you in the usual manner first. All who approve of the resolution, will, therefore, signify the same by holding up their hands; and all who are determined to support it practically and effectually, by putting down their hands into their pockets.

The resolution was then carried with laughter and applause.

Review.

We are greatly disappointed in not being able to continue the Review of German Neologism, translated for our work from the *Archives du Christianisme*, and a part of which has appeared in our last three numbers. We had no doubt, when the publication of this Review was determined on, that the Nos. of the Archives in which the continuation was to be inserted, would reach us long before the present time. Such, we regret to say, has not been the fact—We have no doubt that the Nos. have been sent; but the last that has reached us is that for Nov. 1828, which contained the part of the Review which we published last month—In the mean time, a friend has sent us a brief notice of a work which he thinks, with many others, should long since have been reviewed in our Miscellany. We can only say, that we are sorry for the disappointment; but cannot criminate ourselves for an omission which, like many of a similar kind, our numerous engagements sometimes, and sometimes our scanty pages, have forbidden us to supply.

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FOR THE CHRISTIAN ADVOCATE.

A REVIEW OF CHRISTIANITY AND LITERATURE, *in a Series of Discourses by Thomas B. Balch, Pastor of the Presbyterian Church, Snowhill, Maryland. Philadelphia, published by E. Littell*, 1826.

For offering a review of a work, now three years before the publick, an explanation may reasonably be demanded. It is this: the book,

although long since noticed in some political and literary periodicals, and also in a Religious Miscellany conducted by persons of a different communion from that to which the author belongs, has never, so far as we know, been so much as named in any religious publication, connected with the Presbyterian church. This work indeed partakes of nothing sectarian; yet on account of the author's ecclesiastical connexion, it was expected that, through some appropriate medium, it would be fairly presented to the view of the Presbyterian community. But thus far there has strangely been a disappointment. To pay a small portion of the tribute due to the merits of the book, but principally, to promote the interests of Christianity and literature in the Presbyterian church, the present writer undertakes what he has long wished should be performed by some more competent hand. Believing, however, that the same or similar causes, that have hitherto prevented us from noticing this work in its proper place, may have operated equally on the minds of others, we do not intend to insinuate that this apparent neglect has arisen from any want of respect for the author or his performance. We believe the contrary. Each has wished to leave a Review to some one by whom he thought it would be better done than by himself.

There is an ancient and a sacred relation between religion and literature. The Author of Religion said to the holy men of old "*Write.*" This forever sanctifies the theme of Mr. Balch's discourses. Whatever may be said by the fanatical dupe, who, trusting to the impulses of a dark and heated imagination as the witness of the Spirit, despises the holy records as mere lumber, and "blackletter learning;" and whatever, by the no less wild literary and philosophical enthusiast, who, at enmity with the humbling truths of Christianity, eats out with his speculations the heart, the very spirit and essence of the Bible, and leaves only the letter, the mere shell without the substance—this heavenly consecration must forever render it dear to every Christian, whose piety can love the religion, and whose intelligence and taste can relish the literature of divine revelation.

The volume before us consists of eight discourses, composed in a neat style, easy and original, and without, so far as we can see, any appearance of affectation or imitation. Although to persons unacquainted with Mr. Balch, his composition might seem to be the result of much labour and study, yet one accustomed to hear him converse, and preach, as he generally does without writing, would recognise the same general accuracy and neatness of language, and the same lively fancy and inventive imagination, which are exhibited in these addresses.

These sermons convince us, that the author has travelled as much among the bowers, and drank as often and as deeply of the fountains of elegant literature, as most men of more years than he has seen.

He believes the *Drama* to be an incorrigible enemy to morality, and places it under the ban of Christianity. He thinks, that Sir Walter Scott in his novels, "has chilled every moral feeling in his description of the reformed preachers, rent the scriptures to pieces, and scattered them far and wide over the pages of romance, and taken the name of the Lord his God in vain." For this, some of the novel and stage connoisseurs affect to esteem him as an enemy to elegant literature. The charge is however unjust. He only opposes its devotion to what they esteem a *Deity;* but what he more piously, and no less intelligently, *knows* to be an *idol.* He would not dry up the fountains of the Muses, but he would purify their waters. He would not cut down the grove of Academus, but

he would demolish its superstitious fanes, and its idolatrous altars. He would have every highway, and every footway, passing through its shades, to be so laid, as to lead directly to Mount Zion; and the Castalian fount to be sanctified by mingling with the waters of Siloah.

The work is intended to be popular, rather than profound. It is notwithstanding instructive and entertaining; and if we should judge by the effect which reading it produced on our own minds, we should also say *impressive*. Few sermons, however profound, combine these characteristicks in any considerable degree. The work is well adapted to profit literary youth. Pious and intelligent young people of either sex, could scarcely rise from the perusal of it without finding their scope of information enlarged, their literary taste gratified, and their religious feelings improved; or without at least, some impression, that the most proper place for literary ardour is the altar of religion.

The work before us may be recommended to every parent who, with literature, would also cultivate Christianity in the minds of his children, as a book that ought frequently to be read in his family. And as it always considers literature in relation to Christianity, weighs it in the scales of truth, shows what is its real value, and in what it is found wanting, describes its temptations and its disappointments as well as its pleasures, it ought to be in the hand of every collegian, and might not be found altogether unprofitable even to theological students.

We close this short review with an extract from the sixth discourse; intended for those who are ardent in the pursuit of letters, but neglectful of religion.

"But what can literature do in adversity?

"It sometimes shows a spot of sunshine on the heavy cloud, but it cannot roll away the cloud. Possessed of delicacy and refinement of feeling, keen is that anguish, that has often preyed on men of genius. The world reproaches them for their inattention to their temporal affairs, when perhaps they deserve not the reproach. Men prove treacherous in whom confidence has been reposed; even courtiers, princes and kings have been guilty of ingratitude. Patrons withdraw until perhaps the man of genius, whose name is to adorn the latest annals of the world, expires in a hovel. Facts seal the truth of this representation.

"But can literature make provision for death?

"Not to speak of the pains which precede this momentous event, when disease wastes the body and fatal consumption cleaves fast to its victim—What are days then, but days of mourning, and nights, but nights of anguish? Reduced to the feebleness of infancy, the mind impaired, memory losing its recollection apace, the fancy wild and unmanageable—Lord what is man that thou art mindful of him! Come here idolater of literature, and look upon the dim eye, the hollow cheek, and dejected brow of one like yourself, who has explored all science, and gathered goodly pearls out of every field but that of divine truth."

Literary and Philosophical Intelligence, etc.

A new theological work is announced for publication in Paris. It is to be entitled, The Gazette des Cultes, and will be published twice a week. Its motto is "Civil and Religious Liberty throughout the World." One professed object of the work is to expose the machinations of the Jesuits; to detail the superstitious rites at the planting of crosses, and other Popish ceremonies; and to reveal the intrigues of Rome. The civil disabilities of British and Irish Catholics were intended to have

formed a prominent feature of discussion, but this topic is of course superseded.

Dr. Esquirol, the first authority in France upon the subject of insanity, states, that in no country is it so frequent as in England, which he attributes to irregular habits of life; the excesses attending an advanced state of civilization; marriages contracted solely from motives of interest or ambition; anxieties attending speculations; the idleness of riches; and the abuse of spirituous liquors. The changes in manners in France within the last thirty years, he says, have been more productive of insanity than all the political turmoils. He remarks:

"Religion no longer intervenes, but as a mere form, in the most solemn transactions of life: she is no longer a source of consolation and hope to the unfortunate; her principles have ceased to direct the understanding in the narrow and difficult path of life: every source of kindly feeling has been dried up by cold egotism; the domestick affections, respect, love, authority, and the consequent mutual dependence on each other, have lost their influence; every one lives entirely for self. Marriage is only regarded in the light of a formal unimportant ceremony; education has become vitiated, cultivating the mind but neglecting the heart. If the habits of life of the women in France, their almost exclusive devotion to the study of the arts of pleasing, their immoderate taste for novel-reading, for dress, and frivolities of every description, are added to the above causes, there will be no longer reason to wonder at the perverted state of our morals, both in publick and private life: nor shall we have any right to complain if nervous diseases, and especially insanity, are rapidly increasing; so indubitably true is it, that whatever appertains to man's moral good, has the most intimate connexion with his corporeal well-being, and the preservation of his health. It is therefore of the greatest importance to avoid matrimonial unions between individuals born of insane parents; to adopt a system of education more religious in its character; children must be better trained to bear opposition to their caprices; their moral and intellectual feelings should not be excited and over-exerted by the too early application of their faculties to study; errors of diet must be strictly avoided; and their passions should be controlled and judiciously directed."

M. Champollion writes with enthusiastick animation of the ruins of Thebes; he views all European edifices as but the work of pigmies, in comparison with these gigantic structures; he discovers the portraits of the most ancient Pharaohs represented hundreds of times in bas reliefs; the campaigns of Sesostris; and the name of Judea among those of thirty conquered nations; with a sculptured commentary on the expedition of Shishak, king of Egypt, against Jerusalem, related 1 Kings xiv. We must think our learned traveller somewhat sanguine in some of his conclusions.

In an address delivered to the graduates of the Columbian College, at Washington, by T. Sewell, Professor of Anatomy and Surgery, the following admirable rules of conduct are strongly urged:—

"1. Maintain a scrupulous regard to truth. Although there are many cases in which it is highly proper for the physician to encourage the hopes of his patient and dissipate his fears, there is no case in which it is justifiable to do it at the expense of truth. To conceal from a dying man his situation, not only involves a sacrifice of truth, but is a violation of the highest principles of honour and justice. 2. Be attentive to the sufferings of the poor. 3. In your professional intercourse, assiduously cultivate a pure and elevated style of conversation, urbanity and gentleness of manner, and kindness of heart. 4. Maintain a due observance of the Sabbath. The observance of the Sabbath, and an attendance on such devotional exercises as are within your reach, is a duty you are bound to perform as far as is compatible with the urgency of the cases committed to your care; and it will seldom happen that your cases are so urgent, or your practice so extensive, as not to be disposed of during the interval of publick worship. Dr. Rush used to say that he never knew a time when his professional business in Philadelphia did not admit of his attendance on publick worship at least half of the day, and he never failed to inculcate the importance of this duty on his pupils. Another custom recommended and practised by this distinguished philanthropist and physician, will be equally worthy of your imitation as soon as your circumstances will admit; that of bestowing all Sabbath fees on objects of charity. 5. Guard against infidel sentiments. Whatever may have been the moral and religious state of the profession in other times, and in other countries, its present condition, and particularly in the United States, shows us that there is no necessary connexion between the science of medicine and scepticism; and it must be gratifying to the profession to recognise the fact, that all the most eminent physicians of our country openly espouse the Christian religion, defend its doctrines, and give the whole weight of their influence in support of moral and religious institutions. Remember that the way of infidelity is downward, and that when you once enter it, every succeeding step will urge you onward with increasing celerity. Few have trod this dark and fearful path, and returned to warn others

of its fatal termination. 6. Observe strict temperance in the use of ardent spirits. 7. Abstain from all games of chance, as a practice alike degrading to you as men, and inconsistent with the dignity, and the high and important duties of your profession. 8. Discountenance and abstain from the practice of duelling. 9. Keep constantly in view the moral obligations you are under to your patients and to the community. The moral and religious influence of sickness is, no doubt, highly beneficial to the best interests of man, and of society. At this time the stoutest heart is softened, old animosities are forgotten, the mind looks back with regret upon the errors of past times, and extends itself forward with new and better resolutions to the future. Old vices are broken off, and the mind then, if ever, is open to the convictions of truth. The frequent opportunities you will enjoy of promoting and strengthening the good resolutions of your patients, and especially if suffering under the consequences of vicious conduct, ought never to be neglected. Your counsel and reproof will be listened to with respect, and received as tokens of friendship, whenever they are imparted at proper seasons, and evince a sincere interest in the welfare of the individual to whom they are addressed."—*Ch. Obs.*

Extract of a Letter.—The curiosity, which it is my purpose to introduce to your notice, is appropriately called the ICE MOUNTAIN. It stands in the county of Hampshire, not far distant from the road leading from Winchester to Romney, and near a small stream, called the North river. It is not of very great altitude, nor are its sides very steep or precipitous.—About half a mile or perhaps more, of that side fronting the west, is formed entirely of stone from its base to very near its summit. These stones, varying in weight from one to ten or twenty pounds, lie loosely together and may be easily removed with the hand—no earth of any consequence being found among them, of course no trees can grow there, and the only shrubs to be found are a few wild currant bushes.

The side of the above mentioned mountain is fully exposed to the rays of the sun, from 9 to 10 o'clock in the morning until sunset, without any intervening mountain or grove to protect it. In this mountain may be found at all seasons of the year, in summer as well as in winter, an abundance of ICE.—It is procured without the least difficulty; it is only necessary for the stones lying on the top to be removed, the ice will be found lying among and adhering to other stones, in pieces of different sizes, all as hard and as firm as in the winter season. It was on the 4th of July last, that I visited this mountain; and it will be recollected that prior to that time, there had been some very warm and oppressive weather, nevertheless, with the assistance of a gentleman who accompanied me, I procured a plenty of ice; and I am very confident, that in the space of ten minutes, we could have found more than we could have conveniently carried. So easily is it procured and so abundantly is it found, that persons living in the neighbourhood, are in the daily habit during the summer months, of procuring it for the use of their families.

The ice I saw, was found near the foot of the mountain, but I was informed, and have no doubt, that it might be procured a considerable distance up the mountain; but the difficulty of ascending over the loose rocks, and indeed, the danger of those from above tumbling down in the removal of those below, prevented my ascertaining the fact. Out of this mountain, and through the stones, there issues a strong current of extremely cold air. It is not like the common breeze that blows over our fields, abating at intervals, but is continual and unremitting, and is as cold as the wind in the middle of December. From my recollection of the Blowing Cave, mentioned by Mr. Jefferson, in his Notes on Virginia, I am pretty confident the current of air which issues from this mountain is much stronger than that from the Cave, and greatly colder. It may be furthermore mentioned as descriptive of this singular mountain, that a gentleman who lives near, and whose plantation lies adjacent to the mountain, has built among the stones a small house, for the purpose of keeping fresh meats, butter, milk, &c. I saw, when there, icicles hanging from the bottom logs of this house, as firm and as hard as are found here in the depth of winter, and was told that it was not uncommon to find the flies and insects, attracted by the meats, &c. lying numbed and motionless upon the stones.

As may be supposed, a person, on approaching the mountain, experiences a manifest change in the atmosphere, and, I have no doubt, that in the warmest and most sultry day, a person, by remaining on it for a few hours, would feel a coolness almost disagreeable.

I have thus given you a very imperfect account of the Ice mountain; the causes which conspire to produce this singular phenomenon, I am not able to explain, and shall not, therefore, make the attempt, but shall leave the task to others who find more pleasure in such investigations. M.

Amherst County, Virginia,
July 22d. 1829.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

It may be recollected that in the first circular of the Executive Committee of the Board of Missions of the Presbyterian Church, published in the Christian Advocate for July 1828, it was stated that "a monthly periodical, under the title of *The Missionary Reporter*, was in contemplation;" but that "in the mean time, religious periodicals already established would be employed to convey to the publick the statements which it would be the duty of the committee to make." These statements have accordingly, for something more than a year past, been published in the Christian Advocate and the Philadelphian. But the time originally contemplated has arrived, and arrived more speedily than was expected, when the Committee believe that a "Missionary Reporter" is demanded to make known, more generally than could otherwise be done, the various concerns of those missions which the Presbyterian Church, in her distinctive character, is now patronising with a most laudable spirit of liberality and activity. Arrangements have therefore been made, in concert with the Board of Education of the General Assembly, for issuing a monthly publication, in which all the important proceedings and measures of both these Boards will be detailed, together with a statement of the result of their several operations. This publication we cordially and earnestly recommend to the patronage of all our friends. We shall transfer from its proof sheets to our pages all the Missionary Intelligence it may contain, as well as the most important information relative to the Board of Education: and as our publication will be cotemporaneous with that of The Missionary Reporter, our readers will receive the intelligence it communicates, as early as those to whom that paper is sent. The thirty-third communication given below is the last that will be marked numerically, as the Christian Advocate and Philadelphian are no longer the *exclusive* channels, through which original communications from the Assembly's Board of Missions will be made to the publick.

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THIRTY-THIRD COMMUNICATION.

Virginia.

A missionary of the Board, who has recently been travelling in this State, under date of July 11th, 1829, writes to the Corresponding Secretary as follows:—

"We came a pretty direct course through the Western part of Virginia. Some parts of this old Atlantick state are very destitute of the means of grace. They have *occasional* supplies by Methodists or Baptist brethren; but these in some situations, like angel visits, are 'few and far between.' You doubtless have been informed, that *whole Counties* are yet destitute of what some call efficient gospel labourers! Could your ears hear what mine have by way of *profaneness;* could your eyes behold the wretched effects of *Intemperance;* and could you see the evident marks of *destitution of conscience* which abound there; I think you would call it *Missionary ground*, and have some desire to see it brought under *moral cultivation!*"

OHIO.

Extract from a Monthly Report of a Missionary of the Board, dated July 15, 1829.

In the congregation of —— I have preached three times, and made six family visits. This is an infant society. It embraces only twelve members, and could do but little to support the gospel, but is by no means unimportant as a field for missionary labour. Here, as perhaps in almost every other destitute district of this Western country, there is a great variety of denominations professing Christianity. Delusive, destructive errors are taught, often with much zeal; and thus the carnal mind, which is enmity to God, becomes more and more inclined to cavil, and more full of prejudice against the humbling doctrines of the gospel of Christ.

And here permit me to remark, that I should be grieved to see any, in advocating the doctrines of our church, resort to such a method as is not uncommon in our land, yet that it is my firm persuasion, that the cause of truth suffers for want of judicious pieces adapted to correct certain misrepresentations, and to preserve those who are "carried about with every wind of doctrine, and cunning craftiness, whereby men lie in wait to deceive."

In discharging missionary duties during this month, I have travelled one hundred and sixty miles, made thirty-six family visits, preached twenty-one discourses, addressed three sabbath-schools, and distributed one thousand pages of religious tracts.

For the missionary funds of the General Assembly I have received as follows:—By donation in the congregation of Dearfield, of Peter Lazarus, and John Hartsell, each one dollar; of Frederick Lazarus and Abram Hartsell, each fifty cents.

Received, by collection from a few individuals in the congregation of Newton, one dollar and twenty-five cents.

Also by collection in the congregation of Springfield, nine dollars: amounting to $13.25.

Praying that the Lord may bless the efforts of the Board to build up the waste places of Zion, giving wisdom and success to their operations, I remain with sincere affection, yours."

KENTUCKY.

Extracts from the Report of a Missionary of the Board, dated July 7, 1829.

You have already received a brief detail of my proceedings until the first of May. Since that time my labours have been employed in the same field, and according to the same general plan. I have preached in the last two months sixty times—attended two days in different congregations to catechetical instruction—organized and attended another very interesting Bible class—made preparation for the commencement of two more Sabbath schools next Sabbath—and assisted on three sacramental occasions; at one of which two, at another, four, and at another, seven persons, were admitted as members of the church, on a profession of their faith in Christ.

Thus you have laid before you in few words, the way in which, as your missionary, I have attempted to discharge the duties of my station. Since entering on the field of labour, I have had occasion to travel upwards of 2000 miles in order to "preach the gospel *publickly* and from *house* to *house*"—have been permitted and enabled to preach 160 times, besides delivering exhortations—addresses at prayer meetings and on other occasions—have laboured statedly in ten different counties—through which I took a monthly circuit—preached occasionally in 34 different *towns*, *villages*, *congregations*, and *neighbourhoods*—have met with all that variety of character which is known so extensively to pervade our Western country—have addressed people occasionally in six courthouses, and 22 churches—occupied by four different societies of Christians. What the result will be is known only to Him to whom "*all* things are naked and open." He will reveal it when he makes a full disclosure of the facts recorded in the book of his remembrance. To us at present, though the manifest effect is not such as could be desired, yet there is much cause for encouragement. In general, the attendance on instruction was *very* good, both as to *number* and *order*. The Sabbath schools—though at first opposed in some degree by those who say they are "*not in favour of teaching children religion, any more than making men preachers*"—continue to prosper; and are already bringing forth such fruits as to attract the respect and admiration of the *wise* and *good*. The introduction of catechizing produced a thrill of joy in the bosoms of some of the excellent of the earth who are bending under a weight of years. Such, say they, was their privilege when young. The great majority both old and young took a most lively interest in this exercise. Many of the most enlightened and pious of the different branches of the Christian church, as well as many who are connected with no society, are very solicitous to have a continuance of those labours among them. And some plead with streaming eyes for me not to leave them, for "what" say they, "will become of those few scattered sheep in the wilderness?"—One small congregation of about 60 members would raise about 150 dollars for half the time of some devoted minister—but can get none.—Two other united congregations will about double this subscription for the entire labours of a Pastor—and give such attendance to his labours as is itself a luxury more than earth can afford. Still, owing to the indigent circumstances of a great number of those among whom I have laboured, and most of all, owing to the love of money and deep rooted prejudices against giving any pecuniary aid to benevolent or religious operations; the collections have been small. In some places it has been thought advisable not to mention the subject of contributions, and on all occasions it has been made entirely a matter of choice with the people. So that I may freely say, what has been received has been from "*cheerful* givers." $60.68¾ is the amount collected, now in my hands, for the Board of Missions of the General Assembly. It has been obtained from the following sources—

Collected in P. R. Congregation	$17 58¾
in Binson do.	9 25
in Big Spring do.	4 00
in Lawrenceburg do.	5 85
at Mount Vernon	5 12½
at Shepherdsville	4 87½
From an individual near Newcastle	5 00
do. near Louisville	3 00
From sundry individuals at different places	6 00
	$60 68¾

Extracts from the Missionary Reporter.

A WORD FROM KENTUCKY.

The following is an extract from a highly interesting communication received at the office of the Board of Missions some weeks since. It was written by an aged clergyman, of elevated piety and high standing in the church, and contains sentiments, not only worthy of its author, but worthy, also, of the candid and serious consideration of every conscientious Presbyterian. We feel it to be due to ourselves, as the servants of the Presbyterian church, as well as to our kind and valuable correspondents, occasionally to make known to the churches, the views and sentiments which are entertained by enlightened and influential individuals, respecting the operations of the Missionary Board. The sentiments expressed in this communication, we have reason to believe, are those entertained by a very large number of the most distinguished ministers and laymen, connected with our church in Kentucky, and in most of the other western and southern states.

"The General Assembly is, under Christ, the great bond of union that must hold together that immense mass of Christians, bearing the name of Presbyterians in these United States. I am aware of the value, and of the reliance that is placed upon our confession of faith, and book of discipline and government, as bonds of union. But I contend that these books, valuable as they are, stand to the church, without the living co-operation of the Assembly, much in the relation that the scriptures would do to the world, without the living ministry. It is granted that there are some instances in which ignorant and sinful men have been brought to the knowledge of Christ, by reading God's word, and without a living ministry. But we defy an instance to be produced, where any church has remained for any length of time united and pure, without a living, energetick executive. We have a lamentable example in our own country, of what a church is, and what she may be brought to, for the want of a living, energetick, ecclesiastical council. The writer of these remarks was in Boston, thirty-four or five years ago, when Socinianism was yet but a little monster in that town, for at that time it was almost entirely confined to the city; it was then predicted what things would come to, unless they could erect some acknowledged tribunal, before whom errorists could be brought, and by whom they could be held up to publick distrust. And without the spirit of prophecy it may safely be predicted, that unless the New England churches have some common barrier thrown around them, such as is the General Assembly to the Presbyterian churches, inroads will continue to be made by the wild beasts from every desert, until the fair garden of God shall be trodden down, and become worse than the mire of the streets—become the hold of every vile and ravenous beast. It is just as impossible that a society of any kind can long exist without a head, as it is that a decapitated body can live and breathe. The Jewish church had God for its head. The Urim and the Thummin, the word of God about the tabernacle, the perfect intercourse that God held with Abraham, with Moses, with Joshua, and with Samuel, were intended by God to direct every eye to *himself*. So soon as this intercourse ceased, the Jews were scattered to the four corners of the earth, like sheep without a shepherd. The apostles, and their immediate successors, sustained to the Christian church the same relation, and combined with themselves the same power, that Moses and the prophets did respecting the Jewish church. And so soon as inspiration ceased entirely, and the people had no infallible guides to look to, the mass, leavened as it was with the growing and holy spirit of Christianity, began to crumble to pieces, and hence prelacy and popery arose, and formed a bond of union which held the disjointed materials in some degree of proximity until the reformation. What is the history of all the ecclesiastick councils that have ever convened, but the history of the weakness of the great mass of the church seeking strength and union, and safety, from the aged, the wise, and the good. The people of the nineteenth century are just such beings as have inhabited our world from the beginning. This may be, for aught I know, the "*age of reason*;" I am sure it is the *age of speculation*, and next to our imagination, nothing so much needs the bit and rein, as our speculations. In addition to this, the present, if it be not the harvest of the world, is surely the dawning of that three hundred and sixty-five thousand years that is to bless our world. Amidst the wide spreading blessedness which the last thirty years have given birth to, what American Christian does not think of the Presbyterian church and her General Assembly? I do not believe that any ecclesiastical council ever met on earth, that sustained so important a relation to the church of Christ, as does the General

Assembly of our church. The venerable assembly of Westminster had a specifick object to accomplish. Their work was performed, it seems to me, under something like a spirit of *inspiration*. The Assembly of our church have not only to guard the invaluable treasure committed to their hands by God, and by his servants, the Westminster divines, but they have to overlook, and keep enclosed, the most extended spiritual vineyard ever committed to the hands of man. How shall this vineyard be kept safe, and be well cultivated, if I am permitted to work with what tools I choose, and when, and where, and how I please? If labourers are to be hired into the vineyard, am I, or any set of men, to be permitted to employ them, without being amenable to the General Assembly, the great fountain of delegated power? If so, then let the Assembly be dissolved, never to meet again, and let every man do that which is right in his own eyes. If this is deprecated, then let us soberly submit to the truth, that the Assembly is of right the only bond of union and fountain of action to the Presbyterian church.

One thing I deeply regret, viz. That when our Assembly was first organized, and our church constitution formed, it was not made a law, that no minister under thirty years of age could be a delegate to that body. Look at our political restrictions on this subject. And shall the children of this world always be wiser than the children of light! Is it less important to have a seat in the General Assembly of our church, than to have a seat in the Senate of the United States?

The nature of the case makes it proper, that every sect should have its own Missionaries. It has been said that Missionary Societies, like Bible Societies, ought to be projected upon the *broad theatre* of the *world*, and ought to be conducted upon the principle of universal catholicism. This plan has greatly outrun the present state of the world, and, as I think, the indications of Providence; and I am by no means certain, it is not inconsistent with the original principles of our nature, with what will exist in the most perfect state of the millennial glory. All Christians will probably never wear the same livery, or be called by the same name. At any rate, this time has not come. My age, and the great probability that I shall never again be a member of the Assembly, must plead my apology for intruding my thoughts on a subject which I deem so vital to the Presbyterian church. It certainly is something like a self-evident truth, that just as far as the General Assembly permit our Missionary concerns to pass out of her hands, so far she lessens her authority over the churches, and endangers innovations both in doctrine and discipline, connected with the most awful results."

AN APPEAL IN BEHALF OF FLORIDA.

The following communication was received a few days since from a highly respectable clergyman, who went to Tallahassee, under the auspices of this Board, in 1828, and is now engaged in teaching and preaching in that place, and its immediate vicinity; and has enjoyed peculiar advantages for becoming accurately acquainted with the character, condition, and moral necessities of the people of Florida. It is earnestly hoped that this powerful and affecting appeal to young men of piety and talents, who purpose entering upon Missionary labours, during the ensuing autumn, will be deeply felt and duly appreciated. It would be highly gratifying to the Board of Missions, to commission and send forth at least two devoted Missionaries to this important field, without delay. And are there none to respond to the call of the church, "Here are we, send us?" Towards the close of his letter, the writer states that a Sabbath school is about to be formed in Tallahassee, and then remarks:—"*Tracts* are very much needed in this country. Could not a small bundle be forwarded from New York, or Baltimore, to Magnolia, the port of Tallahassee?" We leave the fact stated, and the inquiry suggested, to make their way to the hearts of those whose province and privilege it is to give wings to these silent messengers of mercy and salvation.

"*Tallahassee, Aug.* 4, 1829.

Reverend and dear Sir,—I am anxious that the character and the claims of Florida should be presented to the minds of those young men in the north who are preparing to enter this fall upon the field of Missionary labour, because I am candidly of opinion that there are here a few important posts that ought to be occupied as soon as possible, by men of the proper stamp. I therefore take the liberty of laying before you a few facts in relation to this country, and of requesting you to present them to the consideration of such persons as you may deem best adapted for this service. Florida is a new country, and when this is said, much is implied—much that will be but poorly comprehended by those who have never been beyond the Alleghanies, nor below the Potomac. In every new country, there are many circumstances which operate unfavourably upon the moral and religious habits of the community, and which tend to embarrass and discourage the preacher of the Gospel. The pressure of business is necessarily heavier than it is in old and established communities. Plantations must be cleared up, as well as cultivated; houses are to be erected—the whole apparatus of agriculture must be provided—while at every step difficulties and delays are encountered, unknown to those who have never expe-

rienced them. Under these circumstances, it is not strange that human nature should strongly develop its gravitating propensities, and that the thoughts and feelings of men, necessarily so much occupied, should at length become absorbed in worldly business. The thinness of the population too, and the inconvenience which attends their assembling themselves together, unite with the calls of business in keeping them at home even on the Sabbath. Difficulties such as these, every Missionary, who visits a new country, must expect to encounter; and a full proportion of them will be encountered here.

These considerations, however, magnify the importance no less than the difficulty of the undertaking. How important is it that these deteriorating influences should be counteracted—that society, in its present state, should be cast into the mould of the Gospel—that the foundations of religious and literary institutions should be laid early, that they may be deep and durable; that the sanctity of the Sabbath should be guarded, and its obligations urged upon the people, in all their weight and importance, and that Tracts and Bibles should be dispersed abroad, carrying the Gospel to those who visit not the sanctuary. There are many circumstances, then, which render Florida, in common with other new countries, an arduous and discouraging, but, at the same time, an important, and, *therefore*, an inviting field for Missionary labour.

There are other considerations, however, which render this a *peculiarly* interesting and important field.

It possesses advantages, and holds out inducements, surpassed, in some respects, as I suppose, by no other section of our country. The climate is pronounced by those who speak from experience, to be as fine as that of Italy, and hitherto has proved highly salubrious; a portion of the soil is highly fertile, and is believed to be admirably adapted to the cultivation of sugar, one of the most profitable of crops, yielding an average produce of more than $100 per acre; the inhabitants are characterized by intelligence, hospitality, and refinement, a large proportion of them having previously been among the most respectable members of society in the older states.

In this respect Florida differs from most new countries, where the rough aspect of the country finds its counterpart in the rude manners of the people. This circumstance is of importance, because we feel authorized to expect that religious and literary institutions will eventually meet with a liberal support from such a population. Indeed, munificent appropriations have already been made by Congress for the support of publick schools and a university; the lands selected for this purpose are among the most valuable tracts in the territory. It will be some time, however, before they will become available, and indeed the history of the mismanagement of publick property in other states, warrants the apprehension that their whole value may ultimately be squandered. I forbear to dwell upon the picturesque beauty of the natural scenery—the glowing brilliancy of an almost tropical sky—the elasticity, buoyancy, and blandness of the air—the beauty and profusion of the flowers—the verdure and majesty of the forests—these are matters which, though they may not have lost their charm for the heart filled with the spirit of missions, have nevertheless been superseded in their influence by stronger motives, and deeper and more intense emotions.

The principal inquiry, no doubt, will be, what materials are there to be operated upon? Is the field ripe for the harvest? The inhabitants of the territory amount already to about 25,000 souls, and are rapidly increasing in number. The half of this population, probably, resides in Middle Florida, or within 100 miles of Tallahassee, the capital. Tallahassee itself contains upwards of 1,000 souls. In the whole district of Middle Florida, containing about 12,000 inhabitants, there is no Presbyterian preacher except myself, though in many parts of this section of the country, the majority of the people are favourably disposed toward the Presbyterian system of doctrine and discipline. I have ascertained, in a recent tour made for this purpose, that the two counties immediately westward of this, would each afford an interesting field for a Presbyterian Missionary. I have spoken to some of the most influential characters in each county, who manifested considerable anxiety to engage the services of a preacher, and urged me to lay their wants before a Missionary Society. Owing to the pecuniary embarrassments of the country, however, missionaries would have to rely, at *present*, almost exclusively upon the Society for remuneration. They might live in either of the counties to which I have referred, free of expense. Invalids retiring before the severities of the northern winter would find a delightful retreat in Florida; and were they disposed to engage in the business of teaching, they might gain a cordial admission into the most respectable families as private tutors. Those, however, who come as missionaries, ought to possess the *mens sana in sano corpore*. They ought to be men of intelligence, because the people are intelligent; capable of appreciating the force of an argument, and the fairness of an illustration. They ought to be men of enterprise and active habits, because the inhabitants are sparse, the country new, the discouragements many.

SYNODICAL AND PRESBYTERIAL REPORTS.

SYNOD OF OHIO.

The Board of Missions under the Synod of Ohio, in their last Annual Report to this Board, state—

"That during the past year, they have employed twenty missionaries, most of them for short periods, amounting in the aggregate to twenty-five months and a half. From these Missionaries, they have received reports of twenty-one months and a half missionary labours. In performing these labours, our missionaries have visited 140 places, preached 604 sermons, received into the church 13 members, baptized 9 adults and 16 infants, and administered the Lord's supper six times; and from their reports, the Board have received increased evidence of the anxiety among our vacancies, to obtain the stated means of grace. We regard the present as a time peculiarly auspicious for missionary efforts in this part of our Zion. There is demand and room for at least fifty additional ministers and missionaries within our bounds, and after a few years' labours, we think that this, or even a greater number, would receive their whole support from their congregations. We rejoice that our Parent Board, and the Am. H. M. Society are beginning to direct their Missionaries to this field, and hope that they may be enabled greatly to increase their efforts in our behalf.

The amount of our collections for ordinary missionary purposes is about $600. In addition to this, the members of the Synod pledge themselves to the Board for $400 per annum, to support our Missionary to the convicts in the Ohio State's Prison. From this Missionary, we have received a favourable report. The convicts generally appear to give good attention to his preaching, and several have felt much gratitude for his efforts to do them good; his whole time is devoted to that station. He reports that in conversing with them in their rooms, he has frequently seen them affected even to tears, and that some of the prisoners, of their own accord, established a prayer meeting, to be held on the Sabbath morning. He is encouraged to hope that his labours among these wretched men have not been in vain, and that through his instrumentality some three or four have been changed."

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WESTERN RESERVE SYNOD.

"The Synod of the Western Reserve report to the Board of Missions of the General Assembly, that as a Missionary Society, during the year past, they have appointed three Missionaries, who have performed fourteen weeks of service. And what is peculiarly gratifying to the Synod, is, that two of these Missionaries, since their appointment, have become established as stated pastors over two of our congregations, where we hardly dared to hope one year ago, that the people would be so soon supplied with the regular preaching of the Gospel. By a partial, yet pleasant revival of religion in Twinsbury, the Lord opened the way for a minister of the Gospel to be settled in that place; and by a concurrence of favourable circumstances in Florence, a minister is settled there.

Although this Society has not acquired that efficiency of exertion to which it had aspired, nor accomplished that amount of good it anticipated, yet in view of what it has been instrumental of doing, we are encouraged to go forward, praising God our Redeemer for past success, and looking to him by humble prayer for future aid."

WM. HANFORD, Stated Clerk.

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PRESBYTERY OF LEXINGTON, VA.

The last report of this Presbytery to the Board, is as follows.

"We have a wide and very destitute region lying within our bounds, and loud and pressing calls have been frequently made for missionary labour; but we have not had it in our power to supply it. Could two or three suitable Missionaries be had, the means for their support could be easily obtained, there being two or three hundred dollars already on hand. There are large portions of our Missionary field, which must continue to be uncultivated, unless furnished with labourers by some Missionary Society. The population is sparse, and, indeed, must remain so for many years to come from the nature of the country. For the present summer we have the prospect of procuring the services of one or two licentiates.

Could the Assembly's Board afford to this vast and waste region one or two Missionaries, much, we think, might be done for the interests of the church of Christ.

G. A. BAXTER, Moderator.

J. D. EWING, Clerk.

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PRESBYTERY OF MISSISSIPPI.

The delegate from this Presbytery to the last General Assembly, in a note to the Secretary, communicates the following pleasing intelligence, which we hope may be the means of exciting many other Presbyteries, to go and *do* likewise.

"At the Session of the Presbytery of Mississippi in October last, it was unanimously resolved, that the Presbytery approve of the plan for raising funds in aid of Missions suggested by the Board of Missions in their circular, and recommend to the churches under their care to adopt said plan, and pay the monies so collected to the treasurer of the Presbytery at the spring Session, to be forwarded by him to the Treasurer of the General Assembly. Ninety-five dollars, obtained from indivi-

dual subscriptions of fifty cents, have been paid in, and the plan meets with general approbation."

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PRESBYTERY OF LANCASTER, OHIO.

At the last stated meeting, the following preamble and resolution were adopted and forwarded to the President of this Board, viz:—

"The committee appointed on the communication of the agent of the Board of Missions of the General Assembly, presented the following report.

The Presbytery of Lancaster view with heartfelt gratitude to God, the exertions making by various Missionary Societies, to evangelize the heathen, and to afford supplies and pastors, to feeble and destitute churches in our own land. They feel particularly gratified with the vigorous endeavours recently made by the Board of Missions, emanating immediately from the highest judicature of our church. To encourage them in their good work, we recommend the adoption of the following resolution:

"Whereas, The Board of Missions of the General Assembly, have recently commenced a course of vigorous and extended operations, somewhat suited both to the wants of the churches and the spirit of the age, this Presbytery do consider it as one of the auspicious omens of the present day, and hereby pledge themselves, to sustain the Board, with their prayers and efforts as far as they can, consistently with previous engagements."

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PRESBYTERY OF CHAMPLAIN, N. Y.

Extracts from the last Annual Report of this Presbytery to the Board.

"There are a number of towns within our limits, destitute of the means of grace from any minister of our order, and several large settlements, where the Gospel is not preached by any denomination of ministers; new settlements are springing up in our wilderness, which are very appropriately *missionary ground*. These are favourite places for every empirick in theology to try his powers at proselyting; error grows readily and rapidly in such fresh soil. Many of the people would joyfully receive a messenger sent from you to carry them, in the name of Christ, the good tidings of peace. But their poverty pleads as strongly as their spiritual necessities. They are literally poor. In the best places in the three counties over which our Presbytery extends, the people do not, nor are they able generally, to pay more than $300 a year. This is the common salary your brethren receive in Champlain Presbytery. Your Missionary the last year visited and spent some weeks in five of their places, and was well received. The prospect of usefulness, could a Missionary be obtained, is promising. Souls are perishing for want of the means of grace, and we know of no other means of supplying them with the Gospel but by the liberality of the Board, which we have so often received, and for which we desire to be thankful."

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PRESBYTERY OF WINCHESTER, VA.

To the Board of Missions of the General Assembly.

Dear Brethren—

At a meeting of the Winchester Presbytery, which commenced on the 22d ult. after much deliberation, the Board of Missions of the Presbytery was dissolved, and a Missionary Society was formed, auxiliary to the Board of Missions, of the General Assembly.

Under the former organization, the Presbytery was the Missionary Society, and the officers of the Presbytery as such, were the only officers known in the Missionary Society. Under the present organization, the society consists of the members of the Presbytery, annual subscribers, and delegates from auxiliary societies. It has its own officers and a board of managers, consisting of the members of the Presbytery, (who are managers ex officio) and eight laymen, who are chosen annually. The business of the Society is conducted by an executive committee of five members, chosen by the managers out of their own body. The funds of the society are to be chiefly employed in supporting missionaries in places where there may be a prospect of organizing, or building up permanent churches.—The design of the recent organization is to give more efficiency to missionary exertions in our bounds. When we look around us, we see much need for increased zeal in missionary operations. Our Society, which embraces the limits of the Presbytery, extends over a region of country embracing a population of about 240,000; and the best data on which we have been enabled to base our calculations, lead us to the conclusion that *nine-tenths* of these immortal beings are not professors of religion in any branch of the Christian church.

We state this fact with the hope that the attention of the Board will be turned towards us. In many parts of our destitute region, congregations might soon be gathered, and churches organized. At present, we have three or four stations where missionaries might be placed in feeble churches; and where, if they were supported in part for some time, under the blessing of God, numerous churches might be gathered. If we could obtain a suitable person, we would be willing to engage his services at once, trusting to God for the means of meeting the expense. But at present, we do not know of any suitable

missionary whose services can be obtained.

We trust that you can give us aid—You know the kind of men that we need in this region of country, and we do most earnestly request you to bear our wants in mind, and give us aid in securing the services of those who will be blessings to our Zion.

We rejoice in the extending operations and the increasing usefulness of your body. It is our desire to see the bonds of union between the Assembly's Board and all the churches under the care of the General Assembly, abundantly strengthened. We cherish the hope that any efforts which may be made to withdraw the attention and affection of any part of the Presbyterian church from that Missionary Board, which was created by the highest judicatory of our church, and is amenable to it, will not be successful; and will be overruled by the Head of the church, for the glory of his name and the good of his cause.

May the Lord bless you and crown your labours with abundant success.

By order of the executive committee,

JAMES M. BROWN, Secretary.

Berkely County, Va. May 21, 1829.

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PRESBYTERY OF RICHLAND, OHIO.

Mansfield, Ohio, April 20, 1829.

To Rev. Joshua T. Russell.

Dear Sir,—The Presbytery of Richland in session at Frederick on the 17th inst. made it my duty to forward to you the following preambles and resolutions:

"Whereas at the last meeting of the Gen. Assembly, measures were adopted to render the Board of Missions under the direction of that body more efficient than formerly; and the Board having in consequence commenced an energetick course of action according with the spirit of the age, and in some measure calculated to meet the wants and expectations of the churches of our denomination, Therefore this Presbytery do rejoice in it as a most auspicious event, and do hereby resolve,

1. That we will sustain and aid the Board of Missions of the General Assembly in its operations, by our prayers, and such other support, as is within our power consistently to afford.

2. That both a sense of duty and a spirit of filial affection induce us to apply in preference to this source, for such aid as the feeble churches and destitute settlements within our bounds may require.

3. That while we gratefully acknowledge the kindness of the A. H. M. S. this Board would respectfully withdraw from its connexion with that Society, to act as a presbytery through our natural organ, the B. of M. of the General Assembly.

4. Resolved that a copy of these resolutions be forwarded to the Executive Committee of the A. H. M. S. together with a respectful communication, acknowledging our grateful sense of the kindness of that Board, in affording aid to a number of those churches within our bounds."

By order of the Presbytery,

JAMES ROWLAND, *Stated Clerk of Richland Presbytery.*

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REPORTS OF MISSIONARIES.

NORTH CAROLINA.

Letter to the Corresponding Secretary from a Missionary of the Board, dated Rutherfordton, August, 7, 1829.

Rev. and Dear Sir,—From Morgantown, where I wrote my second report, I went directly to Lincolnton, where I remained four Sabbaths. Here are four denominations of professing Christians,—each warmly engaged to support his respective party. The Presbyterian church here is comparatively small. Having appointed a communion to be held the fourth Sabbath, Mr. Sparrow, the pastor, who gives them half his time, and myself, commenced our preparatory labours, with the month, (viz. July.) We held meetings about three times every week, and when not providentially prevented, three times on the Sabbath. We also visited from house to house—talking both to professors and non-professors, and also praying with and for them. Finally the communion came on. This was truly an interesting season; although only two were added to the communion of the church, yet the tone of Christian feeling is doubtless considerably raised, and the cause of the Redeemer advanced.* And here I would mention, that one of the elders recently resigned the office of post-master, because he could not conscientiously discharge the business of the office on the Sabbath day. This is worthy of imitation.

From Lincolnton I went to assist the Rev. Mr. Dickinson, in Nazareth congregation, Spartanburgh district, S. C.

Although this congregation is not within my prescribed bound, it lies near it. From the state of excitement in this congregation, which commenced during a few days I spent with them last spring, and which has not only been kept up, but considerably raised by the indefatigable labours of their worthy pastor, I was advised to attend.

The meeting commenced on Thursday, and terminated on the following Monday. It was numerously attended from the beginning; and better order and more untiring attention, I believe I never saw on any occasion. The whole number of new

* Here they have also a Sabbath school, which I attended and twice addressed.

communicants was 48, 15 of whom were admitted Saturday evening, the rest had been examined a few Sabbaths before.

Sabbath night about 30 persons publickly professed anxiety, and it is believed that double that number are deeply impressed. It was delightful to see the mother of eighty—with the boy of 13, at the table of the Lord, for the first time, commemorating the dying love and living care of the Saviour of sinners. The prospects of the church here are now quite flattering. From Nazareth I came to brother Kerr's, where I am now resting a little from the fatigue. I have delivered, during this month, 17 sermons,—three exhortations—attended two communions, and visited a great deal, but I cannot say precisely how often; also attended one monthly concert, distributed a number of tracts; and travelled 120 miles. The amount of monies I may be able to collect for your Board, I will mention in my last report. I remain, dear Sir, yours, most respectfully.

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OHIO.

Extract from a Monthly Report of the Rev. Henry Van Deman, dated, Delaware, Aug. 1, 1829.

"We have in my charge three Bible classes, for which I write questions.—Two of these classes are examined monthly, the other once in two weeks. We have four Sabbath School Societies on the *Union* plan, and nine schools in the four societies. We have a flourishing Tract Society, amounting to about one hundred members. We have two Missionary Associations for foreign missions, male and female. We have also a prayer meeting established, which we attend twice a week. We moreover attend to the monthly concert.

At this time religion within our bounds is more encouraging than at any former period. Assemblies for religious worship are collected with far less difficulty, and in greater numbers, both in my charge and vicinity, than I have ever before witnessed; and in many places it is evident that the Lord is at work. In my own charge, a few days before I received your commission to labour as your missionary, I added to the church twenty-five members, and considerable seriousness still remains among us."

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Extract from the Report of a Missionary of the Board, dated, Goshen, Ohio, Aug. 3, 1829.

"Our publick services are well attended, and vast multitudes throng the gates of Zion, and by their frequent sighs and the profusion of tears, manifest the pungency of their grief. There appears to be increasing attention amongst the youth, and the old grey headed fathers and mothers, who have long refused to obey the gospel, begin to listen to and desire to hear the mild accents of the gospel of Jesus to cheer them in the prospect of death."

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PENNSYLVANIA.

Report of a Missionary of the Board, dated, Alexandria, July 31, 1829.

Dear Sir,—I feel myself happy in being under the direction of your excellent Board, all whose measures, hitherto, appear so eminently calculated to promote the interest of evangelical piety, and which, from the success that has crowned your operations, seems evidently to have met with the approbation of the great Head of the church. May all your future deliberations as regards the missionary work, be directed by the spirit of holiness and the infinite wisdom of the "Wonderful Counsellor," that you may not fail to succeed in gaining many subjects to the Prince of Peace, from the world which lieth in wickedness. This is the heart's desire and fervent prayer of your humble servant, who will endeavour, by the grace of God, to perform his respective part in the good work of promoting the kingdom of Him whose right it is to reign.

In the region of country assigned me, and in which I have been labouring as your missionary during the present month, there are four little villages all destitute of the *stated* means of grace, and *some* without occasional preaching from any denomination; the consequence is, that iniquity abounds, and a general laxity of morals prevails. In each of these places, I preach alternately on each succeeding Sabbath, and in their respective vicinities through the week. In some of the places my meetings are well attended, and in many instances, a deep seriousness and engagedness of mind is manifested during service, which promises something encouraging. But in other places, the reverse is the case. The greatest carelessness, indifference and unconcern prevails, not unfrequently scoffing and ridicule, and a general neglect to the preaching of the word and the means of grace. In order to ameliorate this deplorable state of things, I have "gone out into the highways and hedges, and compelled them to come in" to the house appointed for divine service, and I have reason for gratitude, that I have succeeded in getting many to attend who previously stood aloof from the house of God, and Gallio-like, cared for none of these things. Who can tell what may be the result? As the Lord has put it into their hearts to come, he may be pleased also to open their hearts to hear, and attend to those things which may be spoken in his name.

Many of the people with whom I have

conversed in private, I have found totally ignorant of the essential doctrines of Christianity, and some, indeed who had lived to the age of twenty or twenty-five, and could not so much as tell me who was the Saviour of sinners, though they could read, had read the Bible, and their parents had been from their youth, members of the church. This gross darkness which covers the people, I hope to see dispelled by the refulgent light of God's word. For this purpose, I have formed Bible classes, which I meet at stated times. I have, more than ever before, felt the need of tracts. After conversing with sinners on the all important subject of the soul's salvation, and after knowing the state of their minds, it appears to me like doing the work effectually, when parting, to leave with them an appropriate pithy little tract. A word fitly spoken, is sometimes salutary, yet it is often erased from the memory, even though it comes first with fervour, but "litera scripta manet." The little silent messenger may meet the eye again, and perchance, again, and eventually reach the heart. I shall soon have a supply of these.

During the present month I have travelled 168 miles, excluding 120 travelling to my appointed place, in which time I have preached 30 discourses, visited 55 families, with whom I conversed and prayed, visited and exhorted two common schools, revived one languishing Sunday school, well nigh extinct, and conversed with I know not how many individuals about the one thing needful, with whom I incidentally met."

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WARREN, PA.

Extract from a Letter of a Missionary of the Board, in Bradford County (Pa.).

"The Presbyterian church of Warren needs help. They are composed of between thirty and forty members, and are labouring under all the disadvantages of a new county. They are struggling to their utmost, to enjoy the preaching of the word, and ordinances, but they cannot at present raise more than one hundred dollars. It would be an act of charity to assist them, and no doubt would meet the approbation of the Head of the church.

There is a great moral waste in this country. There is no settled pastor in this county, and only three stated supplies. In this presbytery, which is nearly 100 miles square, embracing 30 small churches, there is only one pastor, and a few other ministers. The prospect is gloomy; without help from some benevolent society, it appears that our Zion will die.

As these churches are all poor, and none of them able alone to support a preached gospel, it will be difficult for me, as a missionary, to raise much money for the Board; all the money that can be raised, is wanted on the ground, to aid the preaching of the gospel, the Bible cause, tract societies, Sunday schools, and temperance societies."

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ILLINOIS.

Extract from a Monthly Report of a Missionary of the Board, in the south-eastern part of this State, dated July 15th, 1829.

"During the month past, I travelled 233 miles, made 24 family visits, preached 20 sermons, and gave several exhortations; attended the monthly concert once, and gave an address; formed a Bible class in Shawneetown, consisting of about forty members, and catechised it twice; attended the Sabbath school here once, and gave an address to the teachers and scholars, and baptized two infants.

In Shawneetown there is a gradual increase still in an attention to the means of grace. We are much encouraged by our success in the Bible class, and we hope the blessing of God will render it a great benefit to the youth, in particular, of this place. I am also much encouraged here to the duty of family visitation. I have reason to believe that this is the means of increasing the number of attendants on the preaching of the gospel, and I trust, in a few instances, of increasing the number of those who are desirous of an interest in the Saviour.

In Sharon church, there are some encouraging symptoms; an unusual engagedness among Christians, and two instances of seriousness amongst the non-professors, if no more.

The prospects of the Golconda church are unusually flattering. There is much more attention to preaching, and much more engagedness than we have before seen. They are longing and praying for a better supply of preaching.

At Equality no church is yet organized; but if there can be a supply of the means, I believe one will be gathered there shortly.

The churches of Carmi, and New Haven, exhibit nothing new worthy your attention. The little churches in Wayne and Franklin counties, are entirely destitute for want of another labourer."

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NEW YORK.

Extracts from a Report of Two Months' Service, recently performed in Niagara County, by a Missionary of the Board.

"Six days, from Saturday, Jan. 17th, 1829, to Thursday, 22d, I was at Ward's Settlement, between the falls and the canal, town of Niagara, a place very poor and destitute, as to evangelical preaching, but rich in soil and crops; at Hawley's,

or Saunders's Settlement, in a corner of Lewistown, and near the Tuscarora village, and at Cambria. In the whole, preached 5 sermons, visited 2 schools, and 16 families; attended one conference, and travelled 36 miles. All this is truly missionary ground. I was kindly received, and the word carefully attended to by many.—Some of the meetings were full and very solemn, and the minds of some were deeply impressed.

"Friday, 6th, in Davis's Settlement, in the town of Wilson, attended the general conference and prayer meeting, and made an address, and heard the remarks and prayers, and addresses of others. Full 100 persons were present. There is a great revival of religion here, great for the sparse population; 40 have already joined the Presbyterian church—many have gone over to the Methodists; some entertaining a hope, have not yet made a publick profession; the revival is chiefly among Presbyterians. It is a pure, genuine, and noiseless work, and I have not within three years, attended so solemn and so deeply interesting a conference.

"From Friday, March 13th, to Wednesday, March 25th, 12 days, was employed constantly, and I hope, faithfully, on the Ridge Road, and elsewhere in Cambria; also, in Lewistown, Youngstown, and in the back and woody parts of Lockport. In some instances, a vast many, in others, but few, came forth to the meetings; and there is good reason to believe, that some sinners were alarmed, and the children of God comforted and enlightened."

During the two months, the missionary visited 120 families, 6 common, and 5 Sabbath schools—delivered 52 sermons, administered the Lord's Supper 4 times, baptized 7 or 8 infants, and attended 8 or 10 conferences and prayer meetings. He states, that "Sabbath and common schools in Niagara county are large and flourishing, and Bible classes are doing well."

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APPOINTMENTS

Made by the Executive Committee since their Report to the Assembly, May 26, 1829, not before in Commission.

Mr. Samuel Montgomery, 6 months, Huntingdon Co. Pa.

Rev. Henry Van Deman, 1 year, Delaware, Ohio.

Rev. A. D. Montgomery, 1 year, Pittsylvania Co. Va.

Mr. Cornelius H. Mustard, 2 months in Delaware.

Mr. Alexander Logan, 1 year, in Pres. of Cincinnati, Ohio.

Rev. Cyrus Gildersleeve, 6 months, in Luzerne Co. Pa.

Rev. Edson Hart, 1 year, Trumbull Pres. Ohio.

Rev. William Wallace, 2 months, Olive and Cross Roads, Ohio.

Mr. George W. Warner, 1 year, Coshocton and Mill Creek, Ohio.

Rev. Richard Brown, 1 year, Warren Co. Ohio.

Rev. Salmon King, 1 year, Bradford Co. Pa.

Rev. Nahum Gould, 1 year, Cataraugus Co. N. Y.

Mr. John C. Annan, 1 year, Perry Co. Ohio.

Rev. Silas Parsons, 1 year, Wilson and Niagara Counties, N. Y.

Rev. Adams W. Platt, 1 year, Rutland, Jefferson Co. N. Y.

Rev. James Cunningham, 1 year, Licking Co. Ohio.

Rev. Jacob Wolf, 1 year, Richland Co. Ohio.

Rev. Wm. Dickey, 2 months, in Chilicothe Presbytery.

Rev. James H. Parmele, 6 months, on the Muskingum river.

Rev. Peter Hossinger, 1 year, Crawford and Erie Counties, Pa.

Rev. Thomas A. Leggett, 1 year, Peekskill, N. Y.

Mr. Nicholas Murray, 2 months, Wilkesbarre, Luzerne Co. Pa.

Rev. Wm. Ramsey, 1 year, Southwark, Pa.

Mr. E. C. Hutchinson, 1 year, Leesburgh, Va.

Rev. William Page, 1 year, Ann Arbour and other places in Michigan Ter.

Rev. Wells Andrews, 2 months, Hartford and Trumbull Pres. Ohio.

Rev. J. Burchard, 1 year, Utica, N. Y.

Rev. George C. Sill, 2 months, Rochester Presbytery, N. Y.

Rev. John P. Hutchinson, 1 year, Ohio.

Mr. Isaac Bennett, 1 year, congregations of Carmi and Sharon, White Co. Illinois.

Rev. John Hudson, Missionary Agent, 3 months, Kentucky.

Rev. Wm. M'Timsey, 1 year, congregation of Monticello, Sullivan Co. N. Y.

Mr. Archey B. Lawrence, 1 year, Muhlenburgh Presbytery, Ky.

Mr. John F. Ewing, 1 year, Kingwood, Finnsville, and Ingtown, N. J.

Mr. William Brobston, 1 year, Wilmington, Elizabeth, and Brown Marsh, N. C.

Rev. Samuel Leonard, 1 year, Preston, and Pharsalia, N. Y.

Rev David Page, 1 year, Cambria, Niagara, Co. N. Y.

Rev. —— Bacon, 1 year, 12th Presbyterian church, Philadelphia.

Mr. William C. Anderson, Missionary Agent, 6 months, Indiana, N. and S. Carolina, and Georgia.

Mr. Britton E. Collins, to Pennsylvania, 1 year.

Persons before in commission, whose appointments have been renewed.

Rev. Charles Webster, 1 year, Hempstead, Long Island, N. Y.

Rev. Samuel G. Lowry, 2 months, Rush and Decatur Counties, Indiana.

Rev. Peter Montfort, 2 months, Butler Co. Ohio, or Indiana.

Rev. Dewey Whitney, 3 months, Ebenezer Pres. Ky.

Rev. Lewis M'Leod, 1 year, Missouri or Tennessee.

Rev. Wm. B. M'Ilvaine, 1 year, East Liberty, Pa.

Mr. George Printz, 1 year, in Ohio.

Rev. J. W. M'Cullough, 1 year, Fredericktown, Md.

Rev. Thomas Barr, 2 years, Missionary Agent for the State of Ohio.

Rev. Sylvester Scovel, 1 year, in Pres. of Cincinnati, Ohio.

Mr. Sayrs Gazley, 1 year, Warren, Co. Ohio.

Rev. B. F. Spillman, 6 months, eastern part of Illinois.

Rev. Isaac A. Ogden, 1 year, Union, Franklin, and Fayette Counties, Indiana.

LETTERS

Received at the Office of the Board of Missions during the Months of July and August.

Robert M'Cartee, N. Y.; Edw. E. Gregory, Md.; A. G. Morrison, Pa.; John M'Knight, Pa.; Wm. Page, Michigan Territory; Robert Henry, 2, Pa.; Duncan Brown, West Tenn.; Austin O. Hubbard, 2, Md.; James Wilson, Ohio; Benj. F. Spillman, 2, Illinois; John Breckenridge, Md.; John M. Dickey, Florida; Salmon King, Pa.; Samuel B. Smith, Ohio; Jedediah Burchard, N. Y.; Wm. Quillen, 2, N. C.; Saml. Sturgeon, Pa.; John Burtt, N. J.; Thos. Barr, 2, Ohio; W. B. M'Ilvaine, Pa.; Lewis M'Leod, 2, N. Y.; G. G. Sill, N. Y.; E. P. Swift, Pa.; J. W. Moore, Arkansas Territory; J. Hawthorn, Ky.; J. D. Hughes 2, Ohio; E. Washburn, Ohio; J. M'Elroy, N. Y.; W. J. Frazer, Ohio; Nicholas Murray, Pa.; J. W. Leonard 2, N. Y.; J. A. Ogden, Ind.; A. Alexander, N. J.; W. P. Alrich, Del.; John Gloucester, Pa.; W. C. Anderson, Pa.; W. Ramsay, Pa.; S. Swan, Pa.; S. Montgomery, Pa.; Robt. Thompson, Pa.; A. Wylie, 2. Pa.; E. M. Wilson, Va.; Sayrs Gazley, Ohio; E. Hart, Ohio; J. Kirkpatrick, N. J.; T. Clelland, Ky.; H. Van Deman, Ohio; J. E. Annan, Ohio; W. Chester, N. Y.; Josiah Talbot, N. Y.; A. Aikman, Florida; H. S. Pratt, Geo.; Elders of the African Church, Reading, Pa.; J. D. Stevens, Michigan Territory; Geo. Cotton, N. Y.; David R. Preston, Missouri; D. Montgomery, Pa.; B. E. Collins, Pa.; L. Henderson, Tenn.; J. G. Force, N. J.; W. Sickles, Indiana.

FOR THE CHRISTIAN ADVOCATE.

Letter from the Rev. Jonas King, dated Egina, Dec. 30, 1828, to Miss Margaret Carswell Ely, Philadelphia.

The beautiful little silver pencil, and the golden pen, often remind me of the giver, though she would not have been forgotten had no such tokens of friendship been given. The interest which you took in forming a little society for the establishment of a school for females in this part of the world, to say nothing of the kindness, and hospitality, and many attentions which I received in your father's house, was sufficient to give you a place in my memory.

The little pencil has travelled with me through the whole of the Peloponnesus, and has been in constant use, and most serviceable to me in taking notes on a thousand different subjects. I need not say that I am very grateful to you for it.

Now I wish to know something about that little society which you were endeavouring to form, and which I should compare to a bouquet of flowers. Does it flourish? Can it furnish me with the means for establishing a school, for those of your age and sex, in this interesting land, where the Moslem is, I trust, no longer to bear sway, and the grated harem no longer to be seen. Your advantages have been such, that, though young, you know the worth of female education; and your benevolent heart, trained by the instructions of that holy Book of Inspiration, which you daily read, will, I doubt not, lead you to make exertions for those who are separated from you by the wide rolling ocean. I wish to establish many schools, and there is now nothing to prevent me from so doing, but the want of the means.

I wish, however, to establish one of a superior order, in which females may be fitted to give instruction to others, and in which all those useful and ornamental branches of literature shall be taught, which are taught in your city. And it would be very desirable, if I had the means, to erect a building for such school, as almost every house and church in the whole country has been destroyed; and the poor people have as much as they can do, and more than they can do, to erect a dwelling for themselves and families.

In the midst of all these ruins, how charming would it be to see one rising, on the portals of which should be inscribed "ΦΙΛΑΔΕΛΦΙΑ," (Philadelphia) which, in Greek, means "brotherly love," and that for the instruction of the most interesting part of our race! I think that I should be able to erect a stone building, large enough for the accommodation of a hundred young ladies, (that is, for the purposes of study and recitation,) for about *one thousand dollars*. If it were intended to furnish them with rooms to live in, double that sum might be necessary. And on many ac-

counts, this would be desirable, and especially as they might then be under the immediate care of the matron who might preside over the institution.

Now I wish you to lay this letter before your mamma, Mrs. C—, and Mrs. L—, and consult them, and see if they will not assist you, and solicit aid from others, and furnish the means for such a school in Greece. If they choose, it might bear your name, which, in Greece, would thus be rendered immortal—would be remembered along with those of Persis, Tryphena and Tryphosa. * * * * * * * About three hundred dollars a year would, I think, enble me to procure suitable instruction for the above mentioned school. Should only a part of it be contributed, even a small part, it would be very acceptable, as that, together with some donations from other places, might furnish the means for establishing a school on a small scale. If a hundred cannot be educated, let ten be, or even five. JONAS KING.

LETTERS ADDRESSED TO THE LAST GENERAL ASSEMBLY, WITH THE ANSWERS RETURNED.

(*Continued from page* 381.)

CIRCULAR ENCLOSED IN THE LETTER FROM COLANY NEE.

The Pastor of the Third Ecclesiastical Division of the Reformed Consistorial Church of the Departments of Aisne, and of Seine and Marne, to his fellow Protestants.

May grace and peace be given and multiplied to you from God the Father, and our Lord Jesus Christ.

Sir, and honoured brother in Jesus Christ our Saviour.

The parish or ecclesiastical section that the Lord has been pleased to intrust to my care, and that I have had charge of for fourteen years, appears to me to merit your attention for a short time, and I trust will excite your interest. Not that it has any thing to offer which would be considered worthy of notice by the world, being composed of none but poor rusticks, who have been but too long forsaken, because it is very difficult to discharge its parochial duties, and has afforded, and can still offer, but very few temporal advantages to the pastor. It is notwithstanding the most extended parish in France, and consequently, one in which there is most travelling and fatigue. In fact, it is composed of a Protestant population of about 2000 souls, dispersed among the Catholics in more than fifty communes, forming seven churches, and several dependencies, which are separated from the central one, by four, five, six, and eight leagues, and some even by fifteen leagues from each other.

Many of these churches did not exist when I came into the parish, and the others were all more or less poor in a worldly sense; but, alas! still more so in the sight of God, and continued so for a long time. Poor myself, in this twofold sense, and especially in the faith, I could not declare to them what I did not yet know myself—the *knowledge* of free salvation by faith in Jesus Christ. Far from conducting them to this divine Saviour, alas! I was only the means of leading them farther from him, and confirming them in their own righteousness, by always representing to them good works, as a condition of that salvation which he obtained for us by his death, and not as a necessary fruit of faith in his blood. This error, which may appear at first of little consequence, was notwithstanding a fatal one, which rendered my ministry barren, and which only tended to establish the pretended merit of good works, at the expense of the infinite merits of Jesus Christ. Alas! I did not then comprehend what the great apostle teaches us, that it is not by the works of the law, but by the preaching of faith in Jesus Christ, that the Spirit is given which renews and sanctifies. Thus, my sermons were without fruit; my parishioners continued in their sins; and I saw no other effect from my ministry, during nine years, than a proud and vain confidence in the forms of worship; so that these children of the blessed reformation had only the name and exterior of reform, without possessing its faith, its spirit, its love, and its life; and the holy and happy doctrines of salvation could scarcely be found, except in the books of the ancient witnesses, in which they were read without being understood, without being received into the heart, without giving evidence of their consolatory, regenerating power.

But when it pleased God to make known to me this free salvation, full and perfect, which Christ had obtained by his blood, and had given me grace to embrace it by faith, I declared it with confidence from the pulpit. Not satisfied with offering it in the church, I obeyed the command of the word of God, which requires that the ministers of Jesus Christ should be "constant in season and out of season," and teach the things belonging to salvation, both in publick, and from house to house. Responsible before God for the souls of all my parishioners, I endeavoured to approach each one of them, to question them as to their state, to engage them seriously in seeking reconciliation with God, and showed them, in the faith of Christ, the infallible and only means. The word of life thus offered to their consideration in publick and in private, and accompanied by fervent prayers, and above all by a blessing from on high, was not long in producing fruit in my churches. I soon saw consciences troubled in a salutary manner; young people abandoning the pleasures of the world to follow Christ; old men embracing the Saviour, like Simeon,

with holy joy; hardened sinners, touched by the love of Christ, constrained to go to him that they might have life; and people, indeed, who had forsaken religious assemblies since the revolution, assembled with eagerness to hear the gospel of salvation, and bless the Lord with me for having saved us, not on account of any works of righteousness which we have done, but according to his mercy, by the baptism of regeneration, and renewing of the Holy Ghost.

It is true, that such a change in the minds of the people, and especially in my preaching, caused at first some agitation, and surprised many persons, who regarded as new the doctrines I declared; but after having compared them with the word of God, the confession of faith in our churches, and the principal writings of our reformers, which were in the hands of some of my parishioners, they were compelled to acknowledge they were in accordance with them; and that they had been wrong in calling them *new*, since they were as *old* as the world, and had been professed by the patriarchs, the prophets, the apostles, and true believers, at all times, and that they had found in them their consolation, their salvation, and their life.

Since that period, the old and delightful doctrince of free salvation by faith in Jesus Christ, has not met with much opposition among my parishioners, and the Lord has vouchsafed to bless it in a most gracious manner. Already more than three hundred souls have embraced it with faith, and are now rejoicing in God their Saviour: many others hear it with great respect, and desire to see it graven upon their hearts by the Holy Spirit. It is even held in honour among most of those who formerly contended against it, and who have not yet experienced its sanctifying power. Even among the children, there are those who have felt its salutary influence, and who only desire to belong to Christ; but his victorious grace is especially manifested among the young men, of whom there are many who desire to devote themselves to the work of the ministry. Four of these have already entered into the house for evangelical missions, established at Paris, for the conversion of the people who are not Christians. Several others are only waiting for an opportunity to follow them; some intend to take the situation of teachers; and others are preparing themselves to serve the Lord in their own country. All in fact, feel it a duty to make the *tidings of salvation* known to poor sinners, who have not yet heard them; and with this design, they formed Bible, tract, and missionary societies, connected with those of Paris. Notwithstanding the great poverty of the greater part of my parishioners, they have found something to give *for his sake*, who became poor to enrich them, and who has given his life for the ransom of their souls. Their faith in this divine Saviour, their separation from the luxury and vanities of the world, and more especially their temperance, which is carried to such an extent by some, that they make up the amount of their subscriptions from the salt which they would otherwise put in their wretched soup made of herbs, which serves them to moisten their bread;—behold, yes, behold, these are the treasury upon which the imitators of the poor widow of the gospel have drawn to establish their pious associations, and where they still draw to sustain them. They think themselves happy to be able to consecrate to the Lord who redeemed them, the time and money which they formerly devoted to the world, "to the lust of the eyes, the lust of the flesh, and the pride of life." Such are the signal blessings which it has pleased the Lord to spread over my parish, and for which, both pastor and flock cannot humble themselves too much before God, and praise him, ascribing to him all the glory. Yes, this has been done by the Almighty, and it is marvellous in our eyes.

It would without doubt occur to you, my honoured brother, that Satan could not see such a work wrought in my district, without making use of every effort to arrest it and destroy it, if that had been possible. Enraged at seeing so many souls torn from him, which he held captive to do his will, he has endeavoured to entice them into error, and to trouble my churches, by means of some strangers, during a very serious illness, which prevented me from guarding my flock. But He who watches over Israel, has confounded the projects of the *Evil One*, and brought back nearly all the believers to the purity of the faith, and has made use of the errors of a moment to render them more humble and vigilant, and thus has established better order in my churches.

Notwithstanding, all is not yet done in my parish, and there still remains much to do for its prosperity. But among those things which appear to me most urgent, there is one, sir, which my churches believe with me ought to be the subject of their most earnest desires and prayers, as most calculated to promote the kingdom of Christ among us;—it is the erection of a parsonage.

Indeed, there is not in our district any residence assigned to the pastor. All the efforts which my predecessors have made, as well as myself, with the government, to obtain one, have proved ineffectual, and there remains no hope from that source. The pastor has always found it necessary, and is still obliged, to procure lodgings at his own expense, and, what is of still more consequence, it is impossible for him to find the necessary accommodation.* It is

* When visits were made to me, I was obliged to send some of my children to sleep in a neighbouring house.

one of the principal reasons which has till now prevented this district from retaining a spiritual teacher for two years together: for, it is a fact, that since the revolution, all my predecessors, without any exception, have only remained here a few months, or at most a year and a half. Since I have been at Lemé, my churches have endeavoured several times to procure me a dwelling: but on the one hand, their poverty, and on the other, the great expense they have already incurred, in building five churches, upon which they still owe considerable sums; also the establishment of religious societies, and the support of several schools, have put it entirely out of their power to provide for the object in question; so that nothing remains for me but to look to another quarter, and make an appeal to the generosity of those who shall think the circumstances of my churches worthy of their interest.

If I have delayed until now to make this appeal, it has been from the fear of being suspected of having acted rather with a view to my own interest, than that of my congregations: but having been visited in my humble habitation by several servants of Christ, they have done away my scruples, and dissipated my fears, by calling upon me to consider, that after having passed fourteen years in my parish, having organized all its churches, built places of worship, founded schools, and established Bible, Tract, and Missionary Societies, no one could suppose that I only thought of myself. I therefore take the liberty of addressing you, honoured brother, to beg you to have the kindness to interest yourself in this labour of love, and to ask of you some assistance to build a parsonage at Lemé. It is this church which ought to have the preference. In the first place, because it is in a central situation; second, because it contains the half of the Protestant population of the whole district; third, because one-third of the pastor's time, including the sacred days, ought to be consecrated to it.

You have now, honoured brother, a faithful representation of the circumstances of my churches; and the motives which have induced the step which I have taken. It only remains to recommend it earnestly to Him whose blessing alone can enrich; and to beseech him to crown this effort with success, and permit a dwelling for the pastor to be erected at Lemé; that this house may be continually a house of prayer, a house always supplied with men of God, bold sentinels of Israel, faithful imitators of the Great Shepherd of the flock, and in which the flock of Christ may hear from all the ministers who will successively occupy it, the words of grace and of truth. This we may hope with greater confidence, because there exists at Lemé, as well as in my other churches, a spirit too openly declared in favour of the gospel, of the sound doctrine which ought to be taught, and the discipline and institutions of our fathers, to allow a pastor, who would depart from these institutions, and who did not bring the doctrine of Christ, to be established in this house, much less retained in this parish. May the Lord then realize the hopes we have formed in relation to this building, and add new blessings to those he has already granted, to the pastor and his flock, and pour out upon all those to whom these lines are addressed, the precious graces of his Holy Spirit, by Jesus Christ, our Saviour. Amen.

Accept, honoured brother, the expression of my sentiments of respect and brotherly love. Your very humble and devoted brother in Christ,

COLANY NEE.

Lemé, November 11, 1825.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sum for their Theological Seminary at Princeton, N. J. on the 31*st of August last, viz.*

Of the Rev. Dr. John Codman, of Dorchester, Massachusetts, per Messrs. Hurd & Sewall, being the ninth instalment of his liberal subscription for the Contingent Fund - - - - - - - - -	$100 00

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church during the month of August, 1829.

From Wm. Brown, Esq. his subscription for 1829 - - - - -	$100 00
Donation from Mr. Q. Campbell - - - - - -	5 00
Annual subscription in part of the Auxiliary in 3d Church, Newark - -	3 00
Collection at the Monthly Concert in 6th Presbyterian Church - -	8 06
Do. Do. Church at Belvidere, by the Rev. Mr. Candee - - - - - - - - -	3 75
Collection in the 11th Presbyterian Church - - - - - -	11 50
From the Congregation in Newton, Bucks Co. by Rev. J. W. Scott - -	4 50
Annual subscription of the Auxiliary of Golconda, (Illinois) by the Rev. B. F. Spillman - - - - - - - - - -	11 50
Collection in Sharon, (Illinois) by Rev. B. F. Spillman - - -	4 50
Do. Shawneetown, do. do. - - - - -	7 00

Brought over	$158 81
From George Ralston, Esq., his subscription for 1829 - - -	100 00
Donation from Thomas Latimer, Esq. - - - - - -	20 00
From Female Missionary Society of Chillisquaque Congregation, by Elinor S. Ireland - - - - - - - - -	11 46
From General Daniel Montgomery, of Danville, his subscription for 1829 -	100 00
Collection in 2d Presbyterian Church, Southwark - - - -	6 00
	$396 27

The sum said to have been received from Mr. Mallary in the last month's receipts should have been acknowledged as a donation from Dr. Carnahan, Princeton.

SOLOMON ALLEN, *Treasurer*,
No. 18, *South Third Street.*

View of Publick Affairs.

EUROPE.

Havre papers of the 24th of July, Liverpool of the same date, and London of the 22d, inclusive, are the latest that have reached this country.

BRITAIN.—The British parliament was prorogued on the 24th of June to the 20th of August. The Lord Chancellor read a speech from the throne, in which his Majesty makes his acknowledgments for "the zeal and assiduity" of his Parliament in the despatch of publick business, especially in reference to the Catholick Relief Bill—says he continues to receive assurances from his allies and all foreign powers, of "their desire to cultivate the relations of peace"—laments the continuance of the war in the East, and pledges himself to "use his utmost endeavours to prevent the extension of hostilities, and to promote the restoration of peace"—is glad that he "has been enabled to renew his diplomatick relations with the Ottoman Porte," and says that his ambassadors, and those of France, "are on their return to Constantinople," and are authorized to act on behalf of Russia for "the final pacification of Greece, in the name of the three contracting parties to the Treaty of London"—states that the French army has been withdrawn from the Morea, "with the exception of a small force destined, for a time, to assist in the establishment of order in a country which has so long been the scene of confusion and anarchy"—regrets the condition of "the Portuguese Monarchy," and gives assurance that he will "use every effort to reconcile conflicting interests, and to remove the evils which press so heavily upon a country, the prosperity of which must ever be an object of his Majesty's solicitude." He then, as usual, thanks the Commons for granting the necessary supplies: and he expresses to both Houses his hope that their measures will, "under the blessing of Divine Providence, tend to establish the tranquillity and improve the condition of Ireland," and in general promote the happiness of his people, and cement all the parts "of this great Empire."

From this speech it is evident that Britain does not wish the Russians to conquer the Turks, and is determined not to engage in war in behalf of Portugal. Reports represent the Duke of Wellington as less popular than he was some time since, and that he possesses less of the confidence of the king. This, however, may be nothing more than party misrepresentation, or mere popular rumour. There are still great disturbances in Ireland. The Protestants, it appears—the Orangemen especially—are indignant at the late immunities granted to the Catholicks, and now return upon them the same disgraceful measures of riot, and assassination, and murder, which the Catholicks have heretofore pursued. There was no doubt that O'Connell would be elected to Parliament. There was great dissatisfaction among the English weavers, and they had even applied to Lord Wellington to afford them facilities to emigrate; but their request was not granted. The *quid nuncs* were expecting and talking of changes in the administration, but no changes had taken place at the date of the last advices. We reserve an account of the late Russian successes to another article; but we may here remark, that Britain, France, and Austria, are manifestly disappointed and displeased at these successes, and will probably combine their influence to stop the career of victory on the part of Russia. For our own part, we hesitate not to say, that we should rejoice to see the sanguinary Turk driven out of Europe, and trust to the settling of the balance of power, in such manner as should afterwards be found practicable. It was expected that the Bishop of London would be advanced to the vacant Archbishoprick of Canterbury.

FRANCE.—The publick papers during the month, have furnished us with no important intelligence from France. The Chambers are far from being harmonious in their views and measures, and the court is not satisfied with the proceedings of either; but nothing

appears to threaten the quiet of the nation. There is much discussion in the publick papers on the subject of the war between Russia and Turkey, and now and then an intimation of something more to be done against Algiers.

Spain.—It appears that the king of Spain has in some way, we know not how, had a falling out with the ecclesiasticks of his kingdom. We observe a late paragraph which intimates that it would not be surprising, if Ferdinand should treat his Monks as the Turkish Sultan did his Janissaries. The Spanish armament which sailed from Cuba to invade Mexico, has been separated by a storm at sea—a part has arrived on the Mexican coast, and a landing has been effected near Tampico; another part has been driven into the Mississippi, and the troops have landed about 16 miles below New Orleans, at the English Bend. We have seen a proclamation of their general, in the true Spanish *grandiloquent* style. They expect shortly to sail to join their comrades. We wait with some interest to see the progress and the effects of this expedition.

Portugal.—The young queen of Portugal has gone, attended by a large number of distinguished Portuguese emigrants, to the island of Terceira, where she expects to establish her court and proclaim her title to the crown. It is believed that she will be able to defend this island, which has always remained loyal to her, against the forces of the usurper Miguel. It is also expected that her grandfather, the emperor of Austria, will espouse her cause, and that the great powers of Europe generally, will recognise her claims and reject those of her perjured uncle. We hope it may be so, but interest and policy, or what is believed to be such, will govern those powers in regard to Portugal, as they did and do in regard to Greece.

Austria—It appears is at war with the Emperor of Morocco—has made a descent on the coast of his barbarian Majesty, and cut out from one of his ports an Austrian vessel captured by his cruisers, and has declared a blockade of his ports, so far as provisions and military stores are concerned. It is but recently that Austria has possessed a naval force that deserved the name, or much maritime commerce. But it appears she is making her advantage of her port of Trieste, and the small part of her territory that is washed by the Adriatick gulf. Having now commerce in the Mediterranean, she finds that, like all other nations that trade in that sea, she must either bribe or fight the Barbary powers, who are all pirates and freebooters by profession, and by long and tolerated usage.

Greece.—It would seem as if the misfortunes of this interesting and desolated country were not yet terminated. We have been pained to learn within the last month, that the powers united for the pacification of Greece are disposed to give her a very limited territory, to make her tributary to her old oppressor the Turkish Sultan, and to place over her a king not of her own choice. Such is the friendship and generosity of potentates, to a people that cannot help themselves, or resist the will of their benefactors! Benefactors indeed! But it appears that Capo d'Istria has resisted, so far as to refuse to order his troops to relinquish their recent advantages over the remnant of the Turkish forces, and to retire within the limits prescribed by the British and French plenipotentiaries. What will be the issue, time alone can unfold; but we do hope that some event in Providence will yet favour this abused and insulted people, and insure to them the blessings of liberty, peace, knowledge, and undefiled religion.

Russia and Turkey.—The war between these mighty belligerents has materially changed its aspect since the month of June last. At the beginning of that month, the Turk, although powerfully assailed, was so strong in his chain of fortresses from the Danube to Constantinople, that he seemed prepared to wear out another campaign, without yielding much to his adversary. But his line of posts is now completely broken up, and we see not why the Russian army, if so disposed, may not pursue a march to Adrianople, with little concern for what may be left in its rear. The Grand Vizier, after his return from Paravadi to Shumla, as stated in our last number, appears to have received a large accession to his army. Thus reinforced, he marched toward Silistria, with forty thousand of his best troops, in hopes of raising the siege of that important fortress. Count Diebitsch, the commander in chief of the Russian forces, was able, by consummate military skill and address, to get, entirely unperceived and unsuspected, into the rear of this formidable corps, and to occupy every pass and defile by which it might retreat to Shumla. Having effected this, Diebitsch, on the 11th of June, brought the Vizier to a general engagement. A most sanguinary battle of four hours' continuance ensued, and exhausted the strength of both armies, without a decisive result. It was, however, soon after renewed by the Russian general, by changing the front of his army, and bringing fresh troops into action. In the event, the Vizier was completely defeated, and his troops dispersed. He himself with difficulty escaped by a circuitous route to Shumla, accompanied by about 600 cavalry. A more decisive victory was scarcely ever achieved. Another action, of less importance, soon followed, between the advance of the pursuing Russian army, and a detachment from Shumla, in which the

Turks were again defeated, with considerable loss. By these events, so disastrous to the Ottoman, the garrison of Silistria lost all hope of relief, and on the 30th of June capitulated—yielding to the victorious Russian general 10,000 prisoners, exclusive of the inhabitants of the town, 256 cannon, 2 three-tailed Pachas, 100 stand of colours, the flotilla on the Danube, with military stores and ammunition to a very large amount. The Turks have still two or three fortresses on the Danube, but there is every probability that they will be speedily either abandoned or captured; and thus the Russians will not only have a free passage through the whole country, but be able to reinforce their main army with most of the numerous corps that have hitherto been employed in sieges. Count Diebitsch has sent a flag into Shumla, whether to summon it to surrender, or to propose terms of peace, or to spy out its strength and defences, is matter of conjecture, but not known. He has received the thanks of his royal master, with a new order of merit, and a present of six cannon. If he lacked popularity before, it will now return upon him in full tide. We have not been able to ascertain with any thing like accuracy the number of killed and wounded, in the sanguinary conflicts of which we have given this summary account—it is large, and such as is fit to make the friend of humanity shudder. We think that the Sultan, in the present campaign, must have lost the service of at least 50,000 of his very best troops. He is acquainted with his losses, and is said to show an unflinching firmness in view of them all. We have no doubt that Austria, Britain and France, are now urging the Emperor of Russia to make peace. But to this he will be little disposed in the midst of his victories, and if disposed, he could not do it without dishonour, and the displeasure of his own subjects, unless the Turk should make such concessions as he will never make but in the last extremity. Known to God alone is the issue of this great concern.

ASIA AND AFRICA.

These large and populous sections of our globe afford us nothing to chronicle in our present number.

AMERICA.

BUENOS AYRES.—It appears that the Indians, who are very numerous in this republick and on its borders, taking advantage of the civil war which has been raging for some time past, have desolated the country to within a short distance of the capital. The last accounts represent the regular invading army as having retired to a considerable distance from the city, and that hopes were entertained that negotiation would succeed, and peace be restored.

In the condition of the other republicks of the south, we have noticed no change of importance during the past month. The empire of Brazil also remains *in statu quo*.

UNITED STATES.—It appears that the city of New Orleans is suffering under our country's scourge, the yellow fever. A recent rumour, which we hope will prove unfounded, represents Charleston, S. C. as also threatened with pestilence. All our northern cities have, we believe, as yet, entirely escaped. Tornadoes, hail storms, and partial inundations, have occasioned serious losses in some small sections of our land; but, taken at large, we have been highly favoured in the season of the year; and we doubt if the fruits of the earth were ever more abundant in our country than they are at present. Surely we are the people of all the earth who are most deeply indebted to "the Giver of every good and perfect gift," and the most loudly called on to manifest our gratitude by our obedience to his commands, and the observance of his laws—by "doing justly, loving mercy, and walking humbly with our God."

We are happy to observe a spirit waking up in our country in favour of the claims of the poor Indians. We do hope it will become general. Their cause is very ably pleaded by a writer whose signature is William Penn, and whose essays are now in a course of publication. He has already proved beyond contradiction or reasonable controversy, as we think, not only that the Indians have a natural indisputable right to the lands which they now claim, but that they have had these lands assured to them by treaties, as solemn and sacred as any we can form—treaties in which they have uniformly been considered as possessing a national character and national rights. We trust that these views and sentiments will yet become so prevalent, before the next meeting of Congress, as to influence our national legislature and government to interpose, and to prevent a threatened treatment of the Indians, which if it take place, will subject us to the merited reproach of the whole civilized world, as well as expose us to the just judgments of that God who is the avenger of the oppressed and the helpless.

☞An obituary notice of *Mrs. Margaret Thomson*, which came too late for our present number, shall appear in our next.